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Pacific School of Religion
Berkeley, Cal.

Fog in the Home Harbor

AN EDITORIAL

The Forbes Commission in Haiti

CHARLES A. THOMSON

The Cultural Conflict in China

HU SHIH

Iowa and Indiana Yearly Meetings

ON THE HORIZON OF THE CHRISTIAN CHURCH

VETERAN TRAVELER OFF TO EAST AGAIN

That veteran of much traveling in Asia, Dr. William T. Ellis, of Swarthmore, author of "Bible Lands Today" and of the Ellis syndicated Sunday School Lessons, which appear in more than a hundred daily newspapers throughout the United States and Canada, sailed September 24 on the Bremen for Europe and the Near East. His especial objective this time is Arabia and Palestine, where he is in quest of an undivulged "big story." On the way to the East he will interview many of the religious leaders of Europe, in preparation of a series of special newspaper articles upon present-day religious conditions in the Old World. Over Europe, and across the Balkans he will travel by air.

ASK OPPORTUNITY TO ACHIEVE AND ATTAIN

The world is looking to America for leadership in the solution of its many race problems and the answer will be found right here in the South, in the opinion of Dr. R. R. Moton, Booker T. Washington's successor as principal of Tuskegee Institute, as expressed in an address delivered at Waveland, Miss., before a large interracial audience. Despite discouraging backsets from time to time, the future is full of hope. "Notwithstanding the dark pages in the Negro's history in this country," said Dr. Moton, "the Negro has profited immeasurably by his contact with American civilization, and has made good use of his opportunities. In return he has given America his unswerving loyalty and has offered his life for his country in every crisis. Negroes ask no special favors of America but only the opportunity to achieve and attain the best of which they are capable. Their faith in fair-minded white leadership leads them to believe that this opportunity will be accorded them. I confidently expect the future to be marked by increasing good will and helpfulness that will make each race a valuable asset to the other." The occasion of the address was the seventh anniversary of Gulfside Association, unique religious, educational, and recreational center for the Negroes of the South. Established in 1923 by Bishop Robert E. Jones of New Orleans, as the only institution of its kind in this section, the Association has developed a valuable 640-acre property on the Gulf front and holds every year a series of conferences, institutes, and schools that attract 5,000 to 10,000 visitors annually.

PROHIBITION LOGICAL PART OF CONSTITUTION

In view of the consideration being given to the relation of the Eighteenth Amendment to the rest of the Constitution, the views of Judge Bruce, President of the American Institute of Criminology and Professor of Law in Northwestern University, are specially interesting. Basing his comment upon the favorite contention of the opponents of the Eighteenth Amendment that the Constitution of the United States is a mere statement of principles upon which laws are based, and is not in itself a law, Judge Bruce says: "The Constitution is full of prohibitions upon the States. There are more than twenty such prohibitions in the original Constitution, and as many more in the amendments, many of which restrain the States from doing things which they had a perfect right to do before the Constitution or the Amendments were adopted. We have always been a nation and to a nation must be conceded the inherent right of self-protection. If not a so-called natural right it is a right in the very nature of things. Under the Fourteenth Amendment every person born or naturalized in the United States is a citizen of the United States and of the State in which he resides, and it is well worthy of notice that the Amendment places United States citizenship in the first place and State citizenship in the second. The Supreme Court of the Un States has held that the United States may protect migrat birds and prevent their destruction. Are human lives of value than the lives of our wild fowl? The Federal Gove ment may raise armies and navies for purposes of natio defense. Can it not evince some solicitude in the lives health and morale of the citizenship from which these arn must be recruited and for whose welfare they are to fig It has everywhere been held that national sovereignty may exercised when the subject matter is essentially national state action alone would be inadequate. Nor is the Fede Government prohibited from acting directly and upon the i vidual. The Thirteenth Amendment can certainly be enfor against the individual as well as against the state and misuse of the interstate commerce facilities by the private i vidual is repeatedly published."

PURPOSE OF A MISSIONARY INSTITUTE

Dr. T. H. P. Sailer says in the June, 1930, *Missionary view of the World*: "Our principal difficulty in the chu today is that we have too many missionary freight cars too few locomotives. The difference between a freight car a locomotive is that the former has no motor power of own. It starts to move only when connected with an eng When given a shove, it goes along until its momentum is hausted and then comes to a stop. Locomotives can m not only themselves, but cars to which they are attached. have a lot of people in the church whose missionary activ is dependent on enthusiasm supplied by other persons. T never generate any enthusiasm of their own, nor arouse it anyone else. The only way to keep them interested is to them to missionary meetings sufficiently often. Some missi ary leaders take it for granted that freight cars will always freight cars, and that the only way to keep them moving is multiply missionary addresses, to cover the country with to ing speakers who will draw and stir the communities t touch. Without doubt much good may be done by this meth but the policy seems defective. Would it not be better to ad the aim of manufacturing more locomotives instead of me imparting to freight cars a momentum which is only tem rary. We need missionary spellbinders, but we also need p ple who can help people to help themselves and others. missionary institute should measure its usefulness, not by number of persons who attend and the enthusiasm they press, but by what people do on their own initiative after speakers leave. It should cater particularly to potential l motives, those able and willing to work, and with capacity leadership. It should not consist of addresses which no l talent could possibly duplicate, or of missionary vaudev entertainments, but should concentrate on suggestions fo program which can be carried out. It should, of course, vide inspirational features, but should aim at permanent ac rather than temporary uplift. The institute should be l enough to give people definite ideas of how to teach and w There should be several sessions for leaders of discuss groups. The courses on different methods and grades of w should meet separately, so that they can deal with real p lems. It follows that leaders of the methods courses should those having had successful experience with the types of w they present. There should be specific suggestions for the s maintenance of interest by reading, enthusiasm, prayer, effort. The whole atmosphere of the institute should sugg not temporary stimulus, but enlistment in expanding serv It should be made clear that God intends His grace, not terminate in us, but to influence others through us."

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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Fog in the Home Harbor

AS WE approached New York harbor the other day on our homeward bound voyage from Europe, we noted some rather characteristic expressions from returning American tourists. A good deal of gush and superficial sentiment was manifested in words expressive of fulsome joy on getting back to "the good old United States" and "God's Own Country." Some had changed their sailing arrangements so as to land at New York instead of Montreal in order that they might have the ecstasy of saluting the Goddess of Liberty and of feasting their eyes upon the sky line of our commercial metropolis. So far as this was merely an emotional reaction to the satisfaction of coming home and of having a much appreciated national home to which to return, we have no word of criticism to offer. Indeed, we heartily joined in such satisfaction and appreciation. Too often, however, we fear that such expressions reflect an attitude of easy complacence, if not of nationalistic Pharisaism, and that they evince a pseudo-patriotism that is not only undiscerning but actually harmful.

As it proved, however, considerable disappointment was felt by passengers in connection with our steaming into our great national harbor. An ideal voyage, featured largely by clear weather, a quiet sea and congenial shipboard associations, had been enjoyed, and our magnificent ship, the *Leviathan,* was approaching New York well within her sailing time of five days and a half. Accordingly, as we retired on the night of our last day out, we eagerly anticipated an early morning view of the Statue of Liberty and of New York's widely famed sky line, both of which are peculiarly expressive of the home land. the one, the token of man's "inalienable right," but a right secured only by heroic devotion and struggle; the other, an expression of prosperity and power, such as no other country enjoys.

Imagine the general disappointment when, as we entered the harbor in the twilight morning hours, the prospect left much to be desired. Instead of rising clear and effulgent, the sun came up out of a cloud bank, casting a tremulous, shimmering trail of light across the waters of the bay. Presently the Goddess of Liberty was sighted, but only as a dim figure seen through the enveloping fog, the uplifted torch but faintly discernible. And that wonderful sky line? It arose darkly in the gray haze, looming rather as a phantom than as the clear-cut, imposing view we had beheld when departing. So much for the ecstatic, triumphal entry of the home-coming Americans.

Was there something of significance, something worthy of contemplation in this circumstance of our return? As we write, the recollection of our experience in trying to make out the features of the Goddess of Liberty, recurs to us, an incident we had entirely forgotten until now. Try as we would—and we did try, for the apparent illusion vexed us—we could not make out her face as looking directly toward us and the open sea, and the world she is presumed to illuminate. Instead, her head seemed to be turned to one side as if resolutely declining to face us and the world.

It did not occur to us then, but we recall now that during our absence events had occurred in the United States which tended to belie our nation's claim to be the land of liberty and ordered government. Men in high places had publicly flouted the law and the Constitution and had raised the old standard of nullification and rebellion under the specious plea for personal liberty. Glaring instances of corruption in public office had been exposed. Orgies of crime and outbreaks of lawlessness had gone unpunished. In our own State, to be explicit, a disgraceful and despicable demonstration of mob violence had been perpetrated —an outrage which we had seen emblazoned in the European press, and seeing, we had hung our head in shame. On the other hand, men and women of fine Christian character were being denied the privilege of becoming citizens of the United States because they held their obligations to God and humanity to be so sacred that they would not agree to kill their fellow man in war, though war had been renounced by the Nation itself in solemn treaty; and though our fundamental charter of liberty declares that the right of religious liberty shall be held inviolable. Was it mere imagination and illusion that made the Goddess of Liberty seem to hide her face in humiliation?

And what, if anything, did the obscured sky line betoken—that sky line that is the symbol of our peace, plenty and prosperity? Could it suggest the fog of economic uncertainty and distress in which grope some millions of men and women who can find no work with which to earn bread? Could it suggest general financial confusion and exploitation, out of which emerge increasingly vast and powerful combinations of capital and power which are continually limiting the area of individual activity and initiative? Could it even suggest a fatal inability of our vaunted economic system to make such voluntary adjustments

as to insure social justice to the workers and to safeguard human values in industry?

There are contrasting ways in which the citizen returning from foreign shores may manifest appreciation of his country and exemplify his loyalty and patriotism. He may assume a Star-Spangled-Banner attitude of jingoistic nationalism, in which he disparages what he has seen and experienced abroad as a means of exalting his own country. He worships the god of things as they are. He may, in his self-satisfaction and complacence, outdo Stephen Decatur and *Liberty* magazine in refraining from even the suggestion that his country might be wrong in any particular. It is easy and natural for such a one to become volubly and noisily enthusiastic on hailing the Statue of Liberty.

There is a better, though a less demonstrative, way of showing gratitude and love of country. It is a more discerning and a more difficult way. If the citizen has been observing and thoughtful while abroad, if he has availed himself of the advantage of the perspective thus afforded him, he has found himself in a good position to see his country in a detached way that had not been possible before. While, on the one hand, certain attractive features of his home land will stand out in bolder relief, it will be equally true, on the other hand, that certain shortcomings will also present themselves in a new light. To a degree, he will be able to see his nation as other nations see it. As he returns, therefore, he will not be wanting in the joy of home-coming and in his gratitude for the privilege of citizenship in the land he is proud to claim as his own. At the same time, his love and loyalty will be greater rather than less, in his desire and determination to help his beloved country to become all that it might be as the exemplar of true liberty and world brotherhood.

We wonder whether we are alone in these reflections, among all the hundreds of passengers who sailed into New York harbor on the *Leviathan* that morning of September 20th. It is to be hoped that we are not —in which case it was doubtless as well that the Goddess of Liberty was shrouded in fog and that the New York sky line loomed only as a haunting phantom.

A Week-End to Remember

With Friends at Birmingham and Rugby

OUR week-ends in England were precious and were planned discriminatingly. They were free to our party to do with as we liked, there being no program of lectures at Toynbee Hall from Friday noon until Monday. We had three week-ends there, counting the date of our arrival at Plymouth on July 5th. As already chronicled, we spent the first one in southwestern England, driving through Devon. The second one, to be described later, was spent at Stratford and Oxford. What about the third and last? Canterbury pulled hard for recognition. We had not been able to get there ten years ago and the Cathedral town and ecclesiastical capital of England was on our mind as we planned our second brief stay in Britain.

On the other hand, we had cordial invitations to visit friends in exactly the opposite direction: one from Barrow and Geraldine Cadbury of Birmingham and one from Sewell and Helen Harris of Rugby. It was unthinkable that the Established Church, so strongly inveighed against by one George Fox, should be allowed to come between Friends. Either invitation, alone, could doubtless have outpulled Canterbury Cathedral, and the two together were absolutely irresistible. There was never any question with us regarding our decision and it was thus that the two Hoosier pilgrims, the Methodist Sociologist and the Quaker Editor, made their pilgrimage, not to Canterbury, but to Birmingham and Rugby.

We took a morning train from London on Saturday, July 19, with Birmingham as our first objective. One pleasure in traveling through England is found in the many associations and allusions brought up by place names. We have already alluded to some of them. As we passed through Coventry we recalled the occasional expression of sending one to Coventry. There are two or three explanations offered. Perhaps the more common one is to the effect that the people of the town objected strongly to having soldiers billeted upon them and snubbed the soldiers, having nothing to do with them. Hence, to send one to Coventry is to ostracize him.

RECEIVED WITH RESERVATIONS

When in attendance upon the London Friends Conference in 1920, the writer was among the group of Friends entertained at the Great Eastern Hotel by Barrow and Geraldine Cadbury. Two years later they and their two daughters were fraternal delegates from London Yearly Meeting to the sessions of the Five Years Meeting and will be appreciatively remembered by many of our readers who made their acquaintance at that time. It was with pleasurable anticipation that we looked forward to seeing them again, this time in their own home.

Geraldine Cadbury met us at the train. As we stepped forward to greet our hostess her face bore a questioning look as much as to say she wasn't taking two men for a ride without being sure of their identity. She pretended that the writer had changed so considerably in avoirdupois and appearance since he had taken her a "buggy ride" at Richmond in 1922, that she had a fleeting suspicion of impostors!

Our hostess first drove us through Bournville Village to the chocolate works established here by the Cadbury brothers, Richard and George, of the prior generation a half century ago. Here we were met by Barrow Cadbury, who conducted us over the vast plant. In 1920 sugar was still being so closely rationed in England that saccharine tablets were given us for our tea as we traveled about. Our system craved sweets and we have ever since held Cadbury's chocolates in grateful remembrance for having filled the aching void for us. Wherever we went, between Land's End and John O'Groat's, the Cadbury product, almost a national institution, was available. And now we were at the source of supply.

AT THE BOURNVILLE WORKS

It was high noon when we arrived at the plant, a "factory in a garden," and the works were closing down for the week, so we did not get to see this great hive of industry in action. The workers were just leaving the plant, some ten thousand of them, and that in itself was

some procession. We tramped over acres of buildings devoted to the various processes of manufacture.

Of even greater interest to us than the production processes themselves were the extensive facilities provided by the company for the well-being and recreation of the workers and employees. There were immense dining rooms where nourishing lunches were available at various and nominal prices. There were "lounges" or parlors fitted up comfortably for rest and reading rooms. A large concert auditorium is much used for musical and dramatic presentations. One hundred acres are devoted to outdoors recreation, providing tennis courts, cricket and football fields, and facilities for rowing, swimming, cycling, etc. Obviously, when one eats Quaker chocolate he need have no tender compunction lest he is partaking of the product of down-trodden and sweated labor.

OLD ACQUAINTANCE NOT FORGOT

In the afternoon the Cadburys proposed taking us an automobile ride and asked whether we had any preference as to destination. We promptly spoke ours. Away back in 1893, Samuel and Rachel Bottomley, members of London Yearly Meeting, journeyed to Oregon to attend the first session of Oregon Yearly Meeting. It was the privilege of the Woodward home to entertain them. The friendly connection thus established has never been lost in the long, intervening years, and now that we were within twenty miles or so of their home at Great Malvern, we were filled with a strong desire to see these dear friends once more. The Bottomleys being well known to the Cadburys, our expressed desire was cordially received and we were soon on our way to Great Malvern.

As we drove through Worcestershire we were mindful that this shire or county was the original home of the writer's paternal ancestors. Perhaps we were riding over the site of ancient forest lands of whose "woods" our forebears were the original "wardens." At the city of Worcester we had a fine view of the Cathedral as we crossed the Severn river, near which in a memorable battle Simon de Montfort, the veteran, was defeated by the youthful Edward I, who had learned the old soldier's method of attack.

After stopping in Malvern for tea at the Blue Bird Inn, we found our way to Olicana on Clarence Road, the home of the Bottomleys by whom we were warmly received. The passing years have been kind to them and the evening period finds them pleasantly situated in a comfortable home and lovely garden, in which latter, particularly, we took much delight. Our call here was another unexpected pleasure which marked our summer's trip abroad.

We rode thence up and around the famous Malvern Hills, from which we were favored with a far-sweeping view of Worcestershire on one side and of Herefordshire on the other, looking over to Wales. At the top of the hills we looked upon the ancient citadel where the Britons, under Caractacus, made a valiant stand against the all-conquering Romans. Of more recent and personal interest in the Malvern Hills was the former home of Jennie Lind, the Swedish nightingale, now the home of an aunt of Geraldine Cadbury. On the way back to the Cadbury home, after an afternoon's ideal drive, we passed Woodbrooke School, not then in session, Kingsmead and Birmingham University.

In the evening after dinner, Geraldine Cadbury's father, Alfred Southall, 92 years of age, and his daughter, Kathleen Southall, came in for a little visit. In sprightliness of mind and body he belies the years credited to him. He had recently attended a Shakespeare pageant at Warwick in which he evinced lively interest. We are reminded in writing that Ruth Fry told us that her mother, on the evening of her death, not far from the century mark, was reading a work on Physics!

IN BULL STREET MEETING

There are several Friends meetings in and about Birmingham and among them our personal choice for attendance on Sunday morning was the Bull Street Meeting. It was here that Joseph Sturge, a leading citizen of Birmingham and one of the most influential Friends of the Nineteenth Century, worshipped, along with other leaders of the past. Here visiting Friends from across the sea had ministered, among them Robert W. Douglas and John T. Dorland. The meeting is not particularly strong now numerically, having repeatedly released members to help form other meetings, but it is still weighty. As we sat and meditated in the silence of the early part of the meeting we felt something of the weight of the past—the heritage of its devotion and service to God and humanity. As if in answer to our reflection, Wilson Sturge, nephew of Joseph Sturge once removed, arose and raised the question whether we Friends today have the same joy of service that our heroic predecessors showed, others following with words of encouragement and hope. Wm. Littleboy, who sits head of the meeting and whose radiant spirit is clearly felt as inspiration and benediction, concluded helpfully the vocal ministry of the morning.

We were quite a family party around the Cadbury dinner table. In addition to our host and hostess and their elder daughter Dorothy, who is one of the directors of the Chocolate Works, their son Paul and four children, Catherine, Edward, Philippa and Charles, came over from their home adjoining. Not many days after our visit, a fifth child arrived in the home of Paul Cadbury and wife—another grandchild upon which the proud grandparents may lavish their affection.

Although we knew in a general way of the deep spiritual and broad humanitarian interests of Barrow and Geraldine Cadbury, observations made us freshly aware of their wide, sympathetic contacts and devoted service. It was a privilege to be in their hospitable home and to catch something of the rich Christian spirit which it radiates.

AT HOME WITH OLD FRIENDS

After tea on Sunday afternoon, Barrow Cadbury put us on the train for Rugby, which is about an hour's ride from Birmingham. Sewell Harris met us at the station and took us to Percival Guildhouse, of which he is Warden. It is a center for various community adult activities, social, educational and dramatic, which are under the direction of Sewell. Some courses he teaches, while what may be termed university extension lectures are arranged for with some of the universities. Discussion groups and reading courses are promoted and a circulating library is maintained. During the summer months community plays and pageants are featured.

We were privileged to be present and speak at the appointed meeting in which Sewell and Helen were married and we have followed them and their work with much interest. This was our first opportunity of being in their home, the establishment of which had been given our kiss of approval. A hearty welcome awaited us and we felt at home at once, exchanging the cold and damp of the outside for the genial warmth within.

"Helen's Babies" is a volume which will be easily recalled by some of our older readers. A new edition might now be issued, with Anthony Sewell and Margaret Tregenna as the principals. They are fine babies, and are responding promisingly to parental care, scientifically administered.

After supper, Sewell and the Sociologist went down to attend a discussion group, while Helen and the Editor, former colleagues at the Friends Central Offices at Richmond when she was Secretary of the Young Friends Board, sat before the open fire and talked long of old times and friends and of "cabbages and kings and a number of interesting things."

IN THE FOOTSTEPS OF TOM BROWN

Although our train for London left early on Monday we could not think of leaving without at least a glimpse of Rugby School, made popular in literature by Hughes' "Tom Brown of Rugby." It is within stone's throw of Percival Guild-

house and we ran over for a hasty look about while Helen was preparing breakfast. We walked through the court or quadrangle and looked across the playing field where Tom Brown won his spurs at football. It was on a similar field at Eton, it will be recalled, where the battle of Waterloo was won by Arthur Wellesley, later the Duke of Wellington.

In our travels over the British Isles and Europe we have seen hundreds of memorials to all sorts and conditions of men, in all kinds of places, but our attention was called to this one at Rugby, which is distinctly different:

"This stone commemorates the exploit of Wm. Webb Ellis, who, with a fine disregard for the rules of football, as played in his time, first took the ball in his arms and ran with it, thus originating the distinctive feature of the Rugby game." The date of the exploit was 1823.

It was when we lingered in the School Chapel, however, that something of the spirit and spell of Rugby was best conveyed to us. It was there that we found memorials to and expressions of some of those famous headmasters and scholars whose personality, culture and character were built into the School. Under the figure of Matthew Arnold we read these stirring words:

"Why faintest thou? I wandered till I died.
Roam on! The light we sought is shining still.
Dost thou ask proof? Our tree yet crowns the hill,
Our scholar travels yet the loved hillside."

Many will recall the touching poem written by Rupert Brooke, shortly before he was killed in the Great War. He was a Rugby man and beneath his memorial tablet in the Chapel we read the following, than which perhaps no more poignant message came from the battle front:

"If I should die, think only this of me:
That there's some corner of a foreign field
That's forever England. There shall be
In that rich earth a richer dust concealed;
A dust whom England bore, shaped, made aware,
Gave, once, her flowers to love, her ways to roam;
A body of England's breathing English air
Washed by her rivers, blest by suns of home.
And think, this heart, all evil shed away,
A pulse in the eternal mind, no less
Gives somewhere back the thoughts by England given;
Her sights and sounds; dreams happy as her day;
And laughter learnt of friends; and gentleness,
In hearts at peace, under an English heaven."

Under something of the beauty and solemnity of these words we took our leave of Rugby and our friends.

W. C. W.

Iowa Yearly Meeting

Great Expectations Realized

IOWA Yearly Meeting of Friends met in its sixty-eighth annual assembly at Oskaloosa, Iowa, September 1 to 7, 1930. At the opening session Monday evening Alvin C. Hoskins of Center, Iowa, opened the subject of "Ministry and Pentecost" which sounded the keynote for the evening devotional meetings for the week.

The following evening Percy M. Thomas, pastor at Des Moines, spoke to an appreciative audience on "Pentecost and the Church." Wednesday evening Ermin Perisho addressed the meeting for worship on the subject, "Pentecost and Worship," declaring that Pentecost is not a happening of the past but a vital experience of the present. He pointed out that Pentecost was the start of the Quaker movement because it made all equal in the sight of God, despite standards of social station, sex or age.

Thursday evening H. C. Bedford discussed "Pentecost and Property." Although the subject would appear dull and prosaic, Dean Bedford projected shafts of light on it by such illuminating statements as the following: "Every true Christian holds a conviction that God has a great plan and program and he has been called to the task involved in this program. . . . He should recognize the vital relation between consecration of *self* and consecration of *material possessions*. . . . Stewardship is a greater and higher ideal than service but includes the latter."

The following evening Edgar H. Stranahan presented the subject, "Pentecost and Experience." He declared that experience is not a detached affair or emotional holiday, but a continuity of life's pursuits, desires and realities. Each of these evening devotional meetings were times of worship, inspiration and consecration.

VISITING FRIENDS PRESENT

Among the prominent visiting Friends present was Clarence E. Pickett, Executive Secretary of the American Friends Service Committee. Another was Errol T. Elliott, formerly of Boulder, Colorado, who has been recently chosen as Secretary of the Spiritual Resources of the Five Years Meeting. He had charge of the devotional half-hour at 11:30 a. m. each day. These were periods of refreshing and blessing as the speaker led us to think of the possibilities of the devotional life and inspired within us a desire to *live* our devotion.

Willard and Christina Jones of the Ram Allah mission in Palestine, who graduated from Penn College in 1920 and 1921, were also in attendance and gave reports of their work. At the Young Friends Meeting on Saturday evening Willard Jones gave an illustrated lecture on Palestine and its people.

Theodore and Estella Foxworthy of Alda, Nebraska, who have come into our Yearly Meeting to serve as pastors at Arnold's Park, preached very acceptably on Sunday and also helped at other times in the Yearly Meeting.

Mrs. Alta Hoover and Miss Alice Kennedy ably presented their work in Jamaica. They spoke at a meeting of the Women's Missionary Union and also at the public session on Missions which was held Wednesday afternoon. They told of the boys' dormitory which is now being constructed in Jamaica.

Frank H. Clark, representative of Kansas Yearly Meeting, served in many helpful ways. He directed the thought of the eight o'clock worship service on Thursday morning. At this time he described "discipleship" in several relations, finally declaring that the *essence* of "discipleship" is to follow Christ.

Alta L. Jewell, Assistant Secretary of the Five Years Meeting Mission Board, was another welcome and helpful visitor at Yearly Meeting on Wednesday afternoon.

The official opening of the business sessions of the Yearly Meeting took place on Tuesday morning with Dr. Edgar H. Stranahan, Presiding Clerk; Cora M. Mattison, Recording Clerk, and Willard Reynolds, Reading Clerk, at the desk.

A STORMY HORIZON

The departmental reports were interesting and encouraging. Willard Reynolds gave an excellent report of the work done by the Peace and Service Committee. It plans to enlarge its work for the coming year. He then introduced Professor Fogdall of the Faculty of Penn College, who gave a stirring peace address. Professor Fogdall is of Danish birth and has spent a number of years in Europe. Being a student of history and politics he is quite familiar with the political conditions there. He said that there are more potential causes for war today than when the World War began. "War is liable to break out any day if some man happens to make the wrong move."

Clarence E. Pickett gave an account of conditions in Europe as he saw them on his tour in the Friends Service work. He reaffirmed all that Professor Fogdall had stated and said that he would make it even stronger. He declared that all nations, with one possible exception, hate the United States because they believe

country to be "dollar grabbing." hing but the spirit of Christ manifest ur lives as we deal with them in busi- and social life will dispel this malice hatred.

IOWA BACKS THE BUDGET

wa Yearly Meeting missions were re- ed on by returned missionaries and officials. Wednesday afternoon Alta ell, who gave a summary of the rd's reports, noted advancement in phases of the work. A budget of 000 was adopted by the Yearly Meet- for united benevolences upon recom- dation of the Yearly Meeting Mission rd, of which John Hadley of New vidence is president. The needs of different fields were earnestly and presented by the mission workers all felt a desire to do their best for work.

hristina H. Jones, appearing in na- costume, told of the mission in Ram ah, Palestine. She described the de- pment of work for the women and s and the erection during the past r of a new home economics building. said that although education for nen did not meet with popular ap- val at first, it has now been widely epted in the country. One hundred ty-four girls are in the school, with ty of this number enrolled in the ne economics course.

s already mentioned, Alta Hoover ke for the Jamaican mission, pictur- how the natives give out of their reme poverty for their own education. touched upon the evil effects of rum nking there by Americans, who show worst side of American life to those ple. She also declared that Friends America have not learned the first son in sacrificial giving. Mrs. Hoo- 's daughter, Margaret Michener, and husband, Paul Michener, both Penn duates, are the Superintendents of boys' home in Glenleigh, Jamaica.

A GOOD YEAR FOR PENN

High lights of Penn College's success- year, just passed, were touched upon Dr. H. Linneus McCracken in his an- al report presented at the session on ucation on Friday afternoon. Thirty- college libraries in the United States ve been selected by the Carnegie Cor- ation to be the recipients from an en- wment fund to aid in buying new books d the Penn library has been one of se chosen for this honor, being arded a gift of $2,000 a year for the xt five years.

Penn's forensic record of four first ces in state contests and two fourth ces in national competition was essed by the President. The 1930 aduating class was the second largest the history of the institution. Dr. Cracken also spoke of the privilege which the College had enjoyed of having the delegates of the All-American Friends Conference as its guests, and mentioned its appreciation of the gifts which eastern Friends had left for the institution and for a number of the students. President McCracken said that he considered the All-American Friends Conference as one of Penn's great blessings of the past year.

Dr. Clarence R. Aurner, research historian for the Iowa Historical Society, delivered the educational address. He touched upon his experience in teaching for a short time in Penn College and declared that Penn has a particular kind of spirit not to be found anywhere else. He charged Iowa Yearly Meeting earnestly to consider the reports presented by the President and Business Manager of the College and *determine* that *Penn* must advance.

DEPARTMENTAL PROGRESS

The report of the Committee on Prohibition showed advancement in all phases of the Committee's work, many departments reporting gains in all fields. Three thousand letters dealing with prohibition were sent out by a group of Friends in one quarterly meeting. One thousand leaflets were passed out in another and similar work was done in other departments—all of which greatly encouraged the Committee in its efforts.

The report of the Committee on Religious Education was read by L. Willard Reynolds, Reading Clerk. Advancement in Bible teaching, evangelistic success and renewed interest in all fields of work was noted by the Committee. Field work in Iowa Yearly Meeting was regarded as encouraging, more money being expended in carrying on the various departments than in previous years.

Moses T. Mendenhall, Iowa Yearly Meeting Superintendent, gave his report on Thursday afternoon. Among the items mentioned were that 4,540 calls were answered by the pastors for spiritual and physical comfort and that the pastors' assistants of the different monthly meetings had made 450 calls. Expenditures in the Yearly Meeting for evangelical work amounted to $1,021.50. The report showed much work accomplished, but also brought to us the message that the harvest truly is great and the laborers few.

Fifty-five guests were served at the Christian Endeavor banquet on Friday evening in the basement of the meeting-house. Reports were given of the Young Friends Conference which preceded the Yearly Meeting. These young people have a vision of the many needy fields open before them and are anxious to do constructive work and help to solve the many problems facing the church and the world. A business meeting was held and new officers elected.

Three persons were recorded as ministers during the Yearly Meeting: Arthur Kellogg, Denver, Colorado; Guy Hunting, Salem, Iowa, and Theodore Cook, formerly of West Branch. The first two of these Friends were present and were given a very fitting recognition service by Theodore Foxworthy.

The subject of White's Manual Labor Institute occupied much time during the Yearly Meeting. The buildings having burned in January, 1929, efforts have been made since that time to establish the Institute in some other community. The trustees and Yearly Meeting Committee, after considering a number of places, decided upon the Luther Carter and W. L. C. Trade farms near New Providence. These consist of a 601-acre tract of land. A committee was appointed to investigate plans for building.

A memorial statement touching upon the life work of deceased Friends was presented to the Yearly Meeting on Friday afternoon. Those whose memory was thus honored were: Ezra Hinshaw, minister, of New Providence; William J. Hadley of Iowa Falls, former Superintendent of Iowa Yearly Meeting; Joseph Sams, pastor at Hesper; and Birdie Batchelor, evangelist, of Muscatine, Iowa.

It was often remarked that our attendance was larger than usual this year. There was also comment among Friends with regard to the growing spirit of unity and fellowship among our members. We met with great expectations and were not disappointed.

ANTI-ALCOHOL NOTES

President Ortiz Rubio says that alcohol as a beverage is one of civilization's worst enemies. He says that every effort is to be made to gradually eliminate it from the republic of Mexico.

* * * *

Liquor under government control is becoming a powerful and sinister influence in the politics of British Columbia, according to T. D. Pattullo, leader of the Liberal Party in that province of Canada. He thinks a reduction in liquor prices will help the situation.

* * * *

The cocktail habit is resulting in "society alcoholism" in Paris, France, asserts Professor Emile Sergent, member of the Academy of Medicine, who states that the frequent taking of cocktails is having its serious effects upon young people and women, and plays a part in the numerous automobile accidents in Paris and environs. The person who absorbs a dozen cocktails a day simply because it is the style soon becomes nervous and may become psychopathic if not completely insane, says Professor Sergent. The White Cross, Roman Catholic temperance society, will intensify its propaganda against cocktails.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

THE SEPTEMBER MEETING

All interested Friends are invited to the Service Committee meetings at 3 o'clock on the fourth Thursday of each month, in the Race Street Meetinghouse, Philadelphia. An unusual number were present on the 25th, including Solomon Saad, Principal of the Damascus High School, and bearing in his face the look of one who has walked "the Street that is *called* Straight."

It was decided to appoint an Economic Commission to deal with the matters of industry which must more and more be faced. Our work in Marion was carried out under the Home Service Section, but this was not the place for it. This Economic Commission, though intended primarily to study questions of industry, and the application of our ideals to concrete conditions of industry, may make definite proposals for action. The Executive Committee will name a few Friends as a nucleus.

THE MESSAGE COMMITTEE

Passmore Elkinton reported on behalf of the Message Committee that it is planning a kind of Manual of Worldwide Quakerism, with the two papers given at the Browns Mills Conference of last year as a basis, and other papers of the same kind besides. The Manual would sell at $2.00. "We also have a concern that the Service Committee should print some of the recent significant messages of Friends."

It was decided to appoint a Scholarship and Personnel Committee, as a standing body, to have charge of the appointment of Friends to scholarships and to our Centers abroad. This seems advisable because of the recent changes in the Biddle Scholarships, to send four students abroad, instead of two, and because funds have been made available to send a student annually for study and work in Palestine, while other scholarships of like nature may be made available.

WORK IN MANY LANDS

The report of the Foreign Service Section touched a large part of the globe, as usual. Henry and Marcelle Van Etten, of the Paris Center, are due on the 28th or 29th, to remain for a couple of months; and Emma Cadbury, of the Vienna Center, is due on the 5th, to remain until early in December. Both Henry Van Etten and Emma Cadbury are anxious to speak upon their work. The former offers a list of several interesting subjects. The latter wishes especially to interpret the work in Austria and the Near East, as Vienna becomes more and more a Center for work in the Near East.

Alexander Purdy, who is now at Woodbrooke, will travel for us for several weeks this winter, and will lecture in English before several English seminars especially in Austria and Germany.

The plans of the Tagore Committee are going forward, although as the arrival of the poet on October 8th is not yet certain, no definite plan can be made. Tagore has been asked by the Russian Government to visit that country, and has gone, accompanied by Harry Timbres, as guide and assistant. Harry Timbres will also return to the United States with the poet, acting as his secretary on his tour. Our great service for Tagore will not be to raise money for him, but to give him care and guidance. He is not coming for a speaking tour. He wishes only to speak enough to pay his expenses while he sees something of American life.

In regard to Russia, our plans for the children's clinic are going on. One English nurse has been chosen. We have not yet found one here. Anna Haines has finally agreed to go, if desired, but can not do so until next summer. We hope, therefore, to get a second nurse, to go with the English nurse, so that our part of the proposition will be fully carried out.

Alexandra Tolstoi, Count Tolstoi's youngest daughter, is either already in the United States, or on her way here, for a short visit.

Gilbert and Minnie Bowles, now on their way from Japan to the United States, will be in Palestine until the end of September, after which they will go on to our Centers in Europe, thus linking up the Quaker work all around the world.

A TRIBUTE TO THE MACMASTERS

When it came to the Berlin Center, Will Eves' report that Richard and Mary Cary have stepped into the work so long carried on by Gilbert and Marga MacMaster, grew into a full-hearted tribute to the devotion with which our retiring friends have labored for the last ten years. Gilbert MacMaster came into our relief service in the spring of 1920, near Hamburg. Because of his business experience in Germany before the war he was of unusual service, and was placed in charge of the work in Bavaria, and later at the head of our office in Berlin. He joined Friends during his serv with them, but transferred his memb ship to the young German Yearly Me ing, and is affectionately called by German friends the father of the Yea Meeting. His service has been d largely through the personal touch, a we are more indebted to him than can express.

Several others present who had work with the MacMasters added words of a preciation of both, Henry Brown remir ing us that three American Ambassado had included Gilbert among their trust advisers, and the Secretary was direct to prepare a Minute of the deepest appr ciation of our friends and their work.

A concern for India was brought by Jesse Holmes and discussed at sor length, but the difficulty of getting re able information was recognized by a "Friends do not believe in force, but can not make an intelligent statemer For that we must depend on our Englis Friends. We can not even take side but we can encourage non-violent mean We should try to get both sides, and t to learn the results of both methods, vi lent and non-violent. But above all, e courage non-violence."

In connection with the report on th Peace Caravans, Raymond Maxwell tol something of his summer's work, an thanked the Service Committee for "th concrete job of mobilizing peace sent ment."

PROMINENT WOMAN FRIEND

Mary Jane Godlee who passed away September 15, at "The Lilies," Wansteac England, in her eightieth year, was th daughter of Rickman Godlee whose wif was Lord Lister's sister, and one of he brothers was the late Sir John Rickma Godlee, surgeon to the King and biog rapher of his famous uncle. For man years she was clerk of the Women' Yearly Meeting and was the only Quake woman to act as clerk to the whol Yearly Meeting of the Society, when i 1918 she acted for a time when John Henry Barlow was appointed to repre sent the Society during the proceedings at the Guildhall when Edith Ellis, siste of Lady Parmoor, Harrison Barrow and Arthur Watts were charged, under D. O R. A. with the publication of "A Challenge to Militarism," for which they subsequently all served a term in prison. She was for long a member of the Meeting for Sufferings, a constructive and incisive critic of proposals, and for forty years was in connection with the Quaker Social work at Bedford Institute. She was among the first women members of the Samaritan Committee of the Queen's Hospital for Children, and also for a long time was chairman of the Woman's Committee of the Friends School at Saffron Walden, where one of the houses is named after her family.

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EDITORIAL COMMENTS

"And Live Together Like People"

WHAT a striking phrase this is! The more one thinks about it the more comprehensive and the more intensive it becomes. A contemporary religious journal was writing about the "European Sky Line" and expressing the belief that relationships between France and Germany are better than they have been for a century, when it offered as a reason for this, "The League of Nations, plus the efforts of statesmen, such as Briand, Stresemann, and others, to get together on agreements to do away with war and live together like people." Despite the doubts and fears of those who persist in taking a strictly practical or political view of these significant international organizations, that is what such movements as the League and the World Court are aiming at. The world's hope is in fraternalism. Men and nations must learn to live together "like people." Common interests attract, and with mutual understanding that results from a growing faith and a practical fellowship, people are ready to share their knowledge and experience, especially when those results are conducive to a larger life, with fuller, richer enjoyment.

The proposal for a United States of Europe foreshadows political steps to prepare the way for closer economic cooperation, and in particular for tariff reductions, among the nations of Europe. The discussion of this proposal by the League of Nations now in session at Geneva is fraught with much promise for world betterment, for as one writer has said, "Frank discussions at Geneva have an encouraging way of finding mutually satisfactory means to dispose of vexing disagreements." The American interest in the League and the findings of the World Court is of large proportions despite the rather disconcerting fact that the nation which formed the League of Nations is not yet officially connected with it. This interest, however, is manifested in the fifteen thousand Americans who annually visit Geneva and are greeted and guided about by a committee of fine young Americans who explain to them the work of the League. Fifty or more American journalists reside there permanently, while over four hundred more go over to Geneva when the League is in session, and among these are found representatives of leading American newspapers. Again, during the last ten years three hundred and forty-two Americans have been related to the League in some official capacity. Elihu Root has rendered valiant service in this capacity and has recently said that the League of Nations and the World Court have done more in the last ten years for the peace of the world than any institution in the history of civilization. The League library organized and directed for several years by Miss Florence Wilson, an American, is being housed in a wing of the new League building made possible through the recent gift of two million dollars by John D. Rockefeller, Jr. Thus the interest grows as the great need, the usefulness, and the real purpose of this international effort become better known. Representatives of many nations here demonstrate that they can live happily together and everyone is better for it. Selfishness looks cheap in good company and becoming ashamed wants to hide, or rather become transformed into goodwill. People are just people, and when the spirit of goodwill predominates they prefer to honor one another. With little to lose and much to gain every way, they are ready to share the load of responsible government and make the best possible conditions for human development economically, politically, socially and spiritually. Right thinking men and women want "to get together on agreements to do away with war and live together like people."

But this puts the emphasis on thinking, and *right* thinking. Gilbert Murray in his "Ordeal of This Generation" has said that he looks to Intellectual Co-operation among men of goodwill for the restoring of our lost Cosmos and the ultimate wise guidance of the world. "How formidable," he says, "and how often misdirected are the influences of the press, the cinema, the wireless, the control of the air, the power of advertisement and of education, of powerful combines controlling monopolies or quasi-monopolies in such raw materials as oil and rubber, iron and coal. Are these forces to be guided or not guided? Nay, guided they must be, if not by some effort of intelligence and goodwill, then by the stream of competitive money-making, by the struggles of the market, by the desire to cater for the widest and lowest taste, by the poison of antagonistic nationalisms, by the intrigues of interested parties, by the madness of armed conflict. Surely by now we know a better method and have the instruments for practicing it, the weapon of thought if based on patient study, if unwarped by personal interests and moved by the spirit of goodwill—a will to endure hardship for the sake of duty and to use life as one who knows of things better than life." This is to live together like people.

Militarism In Education Under Protest

ONE of the specific objectives which the Fifth Conference on the Cause and Cure of War approved last January for presentation to groups interested in working for permanent peace was the following: To study the extent and effects of military training in schools and colleges. Two recent utterances will be of interest in this connection.

"We, the undersigned students of the State University of Iowa at Iowa City, do hereby certify that we have each taken military drill in the past or are taking it at the present time and that we protest against said military drill being made compulsory upon male students of the State University of Iowa, for the following reasons among others: We have found it by

experience to be time wasting, irksome, and detrimental to proper scholarship; we deem it an invasion of academic freedom; we emphatically declare that we have no personal desire to take military drill and that we have only done so or are doing so under compulsion. *Therefore*, we the undersigned, appeal to the Legislature of the State of Iowa to consider this protest and to grant redress from our grievances, and we call upon all citizens, churches, clubs and organizations of all sorts, and the men and women of Iowa who believe in education free from military compulsion to sustain us in this protest, by all means within their power, so as to convey to the Legislature of the State and those charged with authority that they are not in sympathy with the continuance of this policy." This petition was signed by 2,000 students at the University of Iowa in the spring of 1930.

Again, to find in a college catalog a statement such as the following — "All physically acceptable freshmen and sophomores are required to take military training, except those excused by the president of the college or the professor of Military Science and Tactics"—one need not go to Germany, Austria, Bulgaria or Turkey, but to the 1929-1930 Annual Catalog of North Carolina State College of Agriculture and Engineering. This State institution is one of the land-grant colleges in a nation which fought a "War to End War," and which signed the Kellogg Peace Pact. The land-grant colleges were established for the primary purpose of teaching agriculture and mechanics, the useful arts of peace.—From *The Wataugan*, May, 1930, published by the student body at North Carolina State College, Raleigh, N. C.

Winners Announced in Oratorical Contest

The winners for the prizes offered by Mary and Helen Seabury of New Bedford, Mass., now become an annual event, are announced as follows: William Brown of Nebraska Wesleyan University, winner of first prize successively in Colleg State and National Contests of the Intercollegiate Peace Ass ciation, 1930, the title of his oration being "Tomorrow's Extra and William Lavelle of Wooster College, Wooster, Ohio, winn of first prize in the College Oratorical Peace Contest, secon prize in the State Oratorical Peace Contest and second pri in the National Peace Contest of the Intercollegiate Pea Association for 1930, using as his subject "The Spirit Peace." We hope to publish both prize-winning orations our November issue, showing the pictures of the successf orators. Those who have made the prizes possible wish th the orations may do all the good they can, which wish is shar by the MESSENGER OF PEACE.

GIVE ME YOUR HAND, WORLD BROTHER

Not race nor creed nor color shall divide
This fellowship of spirit, heart to heart—
Here is your brother standing by your side,
Though all the breadth of ocean strives to part.
He has known birth like you, has seen love dawn,
And surging youth stilled by the mists of age;
Down the tumultuous years he too, has gone
Scanning the future for his heritage.

Your son and mine have paid the price too late—
Too late? No—never—hark, how youth rides by!
Here is new hope to turn the tide of fate,
Here is new life war shall not crucify,
Here is new love to bring us war's surcease—
Give me your hand, world brother—here is peace.

EDITH LOMBARD SQUIRES.

THE FORBES COMMISSION IN HAITI

BY CHARLES A. THOMSON

Secretary, Fellowship of Reconciliation in Latin America

IN SOLVING the immediate political Crisis in Haiti, the Forbes Commission achieved a brilliant success. On their arrival they found the Haitian Opposition more preoccupied with preventing the continuance of Borno or one of his satellites in power than they were with ending the American occupation. The plan for the choice of a political "neutral" as provisional president, who should be approved both by the Opposition groups and the Borno government, relieved a dangerous political tension and also brought into power (May 15) a man who commands the respect and confidence of all factions.

M. Eugene Roy, the new executive, will remain in office only long enough to call for elections to the national Congress which in turn will elect the permanent president. He is a business man who, aside from a few years as a student in France, has spent all of his almost seventy years in Haiti. He has carefully kept free from politics and from revolution. Five times he was invited to become Secretary of the Treasury but he always refused the honor.

Before leaving Haiti, I had the pleasure of interviewing him in the little mountain village of Kenskoff, whither he had gone for a few days of rest and quiet. The New York *Herald Tribune* (April 27th) has published the interview, so here I will limit myself to saying that Haiti has in her new president a man of intelligence, character and quiet charm. He declared that it will be his purpose during his short term to carry out faithfully the program laid down by the Forbes Commission, to seek to unify his countrymen, and to work toward the ending of the Occupation and the return of Haiti to the Haitians.

On the question of the liquidation of the Occupation, three loose groupings or tendencies may be distinguished in Haiti. No real parties exist; politics are still dominated by personalism. To the left are the Nationalists, who refuse to recognize the validity of the Treaty under which the Occupation legally justifies itself but which in reality was practically forced on Haiti, call for its immediate abrogation and the summary retirement of the whole Occupation. On the right stands the government group of President Borno. Said an editor of one of the "administration" papers: "We are par tizans of the Treaty. We believe tha the services under it should be continue until 1936, when it expires. But a dis tinction must be made between the serv ices covered by the Treaty and those not Among the latter is Freeman's Agricul tural Education program. He ha brought down teachers who do not speal French, which is ridiculous; the salarie have been exorbitant, too. In 1936, th Occupation should end, and all the gov ernment should be handed back to th Haitians."

In the middle are the moderates. Ac cording to my impression, this is th strongest grouping. It includes the olde and more influential Opposition leaders the more experienced and more realisti politicians. The majority in the new congress is expected to be drawn from this element. The moderates by no means agree among themselves, but as representative a statement as any is that of Georges Leger. A relatively young man, he was chosen by the sever Opposition groups as their advocate be fore the Commission; such was his acu men, judgment and tact that he won ap-

arently the complete confidence of that ody.

His program of liquidation called for:

1. The substitution of the military ligh Commissioner by a civilian United tates minister.
2. The immediate withdrawal of the arines.
3. Temporary retention of a skeleton f American officers in the National uard.
4. The abolition of the office of the inancial Adviser but the retention, for time, of the Receiver General of ustoms.
5. The continuance of American assistance in the sanitary service.
6. The abolition of all other American activities, including the control of ublic works and the program of agricultural and industrial education.

This program represents the view of n individual, but of a highly representative individual. There are many among Haitian moderates who favor a gradual ather than an immediate withdrawal of he marines but, on the other points, here exists in this group substantial greement.

THE COMMISSION'S REPORT

The recommendations of the Commission did not accord entirely with this program, but approached it to a considerable degree. The High Commissioner was to be removed; the marines gradually withdrawn; Haitians to replace progressively American officers in the Guard; "the early Haitianization" of the Treaty services to be realized.

On this latter point the Forbes Commission did not go into particulars. Wisely so, perhaps, in view of the short duration of its visit. Its sudden departure laid it open to the criticism of having settled the immediate political crisis but having neglected that serious study, which would alone entitle it to recommend in detail a future course for the retirement of the Occupation.

That future course was sketched only in general lines. Again, wisely so, perhaps, for that retirement will be a retail, not a wholesale, process. Its successive steps will be a matter of give-and-take. More important than a definite program of disoccupation at this time is the recognition by the Commission that the Occupation should be liquidated at least by 1936, and that the preparation for that event will necessitate "further modifications of the existing treaty and agreements providing for less intervention in Haitian domestic affairs."

The report of the Commission did not grant the Haitians all they had asked, but it did take down the bars and open the way to that road which, if followed, will lead to restoration of political independence. The report generally was well received in Haiti.

During the next few years we may expect a continuing struggle between those Haitians who desire the Occupation to eliminate itself more rapidly than it is doing, and those Haitians and Americans who are satisfied with the existing rate. It is to be hoped that both sides will be free from pressure to present adequately and forcibly their point of view. An open-minded, intelligent attitude on the part of American friends of Haiti should help to maintain this essential condition.

One other question presents itself here. Is it an adequate solution to leave the decision on these matters purely to political pulling-and-hauling? Or has science any acceptable assistance to render politics in this case? Would another "Commission" make any contribution? An impartial group of social scientists whose recommendations, based on adequate investigation and research, might help to magnify the role of facts during this transition period.

Again, there is greater recognition today than ever before on the part of influential Haitians of the fundamental need of agricultural and industrial education. Yet in the coming period of political transition, the fruits of past efforts in this field may be neglected and disappear. The question is worth considering whether some one of the foundations could not render a definite service to Haiti by assisting for a time, if such cooperation would be welcome, in the continuance at least of the central agricultural school and the system of experimental farms.

"AWKWARD IMPERIALISTS"

Such is the phrase with which Reinhold Niebuhr has aptly dubbed us in our worldwide economic expansiveness. It is particularly applicable to our Intervention in Haiti, with its history of suppressions of Congress, salary hold-ups to cow unruly legislators, interference with freedom of speech, ridiculous and farcical plebiscites. In the art of political control we have shown ourselves singularly clumsy; our skill has been best displayed in twirling the big stick of coercion and and arbitrary authority.

And this is not to say that the American Occupation in Haiti is represented by men lacking in ability. Talk with the leading figures; they are by no means stuffed bureaucrats. They are men of intelligence and capacity; further they are, on the whole, men of good will, who sincerely want to help Haiti. Naturally they are not all of the same competence; naturally they make mistakes; naturally, also, some of them may have unfortunate prejudices. Yet, taking all this into account, any final judgment on the Occupation must recognize its real achievements—in finance, in health, in communications, in public order, and to some extent in education.

Nevertheless, with all these accomplishments, it has signally failed to win effective cooperation from the leading Haitians. It has alienated all but a small minority of the "elite." For a moderate statement of that point of view, let us take again the words of Georges Leger. He said: "No sensible Haitian will deny that material progress has been made under American intervention. . . . But while the Americans have advanced us materially they have put this country back morally. Wittingly or unwittingly, all Americans who have come here have taken the attitude that the Haitian element is not to be taken into consideration and that it is entirely up to them to run the country. The result of this policy has been that we have now less knowledge of self-government than we had in 1915. . . . The Americans brought to this country a thing hitherto unknown—race prejudice. . . . We have a feeling that the price we have paid for material accomplishments has been entirely beyond their value."

That this is not an extreme judgment may be checked from the published report of the Forbes Commission itself. "The Commission was disappointed at the evidence it received of the lack of appreciation on the part of the educated and cultured Haitians of the services rendered them by the Occupation and their own government. Out of many dozen witnesses only one or two made favorable mention of the achievements of their administration. . . ."

Again: "The Commission was disappointed to find that the preparation for the political and administrative training of Haitians for the responsibilities of government has been inadequate. . . ."

And again. . . ."The failure of the Occupation to understand the social prob-

I CANNOT UNDERSTAND

Oh God! I cannot understand
These mutinies of shackled men
Bound with manacles, hand to hand,
That they have forged within the den
Of Hate, where Infamy holds sway;
I cannot read the omens of the skies
That rock abysmal to the floor
Of Hell, beneath which lies
A voidless Hope without a door
To doomed and damned, without a day
In which to count the mercies weft
Of scarlet threads by His who wept
Beside the tomb with those bereft,
And in the gruesome Garden kept
The vigil fires while slept the band
He bade to watch while He went forth
To drink the grail in solitude alone,
That He might truly know the worth
Of souls, and by His life atone
The curse of sin upon the land.

HENRY COFFIN FELLOW.
The Elms, Wichita, Kansas.

lems of Haiti, its brusque attempt to plant democracy by drill and harrow, its determination to set up a middle class—however wise and necessary it may seem to Americans—all these explain why, in part, the high hopes of our good works have not been realized."

One explanation of the cause of this failure came from William Allen White of the Commission, an informal memo penned as he sat in its sessions, and quoted in *The Nation:*

"In that twilight zone wherein the desire to help one's fellow-men passes from fraternal association to paternal control, despotism begins to rot the heart of benevolence. And here is a curious thing: I am satisfied, by talking for hours with many Americans here, that they are honest—as men go in politics—and are sincerely imbued with a desire to help the Haitians. They feel that we who oppose them are undoing a great work. Yet so inexorably does the possession of power disintegrate the spirit that benevolence is destroyed by tyranny. There ca never be a benevolent despot."

The American Occupation in Haiti ha represented paternalism. In spite of M White's conclusion, I would say, it ha been on the whole a benevolent paterna ism, but, unfortunately, also an arbitrar and an awkward paternalism. In spit of its achievements, the fifteen years o its history does not encourage undu optimism as to our ability to rule othe peoples, either to their satisfaction or t our credit before the world.

THE WAR DEPARTMENT AS AN EDUCATOR

BY RUFUS D. BOWMAN

I WONDER how many of you ever thought of the War Department as an educator? I admit that it hasn't been so long since that idea struck me. George A. Coe, noted religious educator, gave an address to the Sunday-school paper editors at Toronto on "The War Department as an Educator." This address was printed in *Our Young People* August 23. I think it worth while to bring a few facts to our attention and in order to do this, I have to lean rather heavily upon the discoveries of Dr. Coe and Tucker Smith. Mr. Smith is Executive Secretary of the Committee on Militarism in Education. Both men have done extensive research along this line.

I. In the first place, the War Department is engaged in character education. Its teaching is not limited to military drill. The official Training Manual of the War Department says: "It is, therefore, essential that the training of these young men embody, with their instruction in military science, at least a basic course in the science of government and the privileges, duties, and responsibilities of the individual citizen, in order that they may be returned to civilian life better equipped as the defenders of the institutions of our Government in time of peace as well as in time of war." Dr. Coe states that other publications of the department also stress its responsibility for physical training, character education, and citizenship training. The war department goes in for character education through the teaching of history, biographies of great Americans, economics, politics and ethics.

It is well to inquire into the type of character which this department aims to produce in these young Americans. The answer is obvious. It is that type of character "that accepts the ethical basis of the war department's policy of national defense." Its views of history, economics and ethics and its standard for citizenship are different from those commonly taught in our public schools. The philosophy of government contradicts the spirit and purpose of the Kellogg-Briand Peace Pact. It is motivated by self-preservation and self-interest. It emphasizes our independence rather than our interdependence. This is not the type of character which we wish to produce in young Americans.

This situation becomes all the more serious when we realize the number of young men the war department is touching. Over and above the students at West Point and Annapolis, there were on January 1, 1930, 86,486 Sr. R. O. T. C. students in 125 colleges, 43,472 Jr. R. O. T, C. students in 103 high schools and preparatory schools, and 15,944 students in sixty other schools under section 55C of the National Defense Act. Under section 113 of the National Defense Act an unknown number of students in 30 additional colleges are receiving military training under federal aid. In 1929 there were 37,976 students at Citizens' Military Training Camps.

What is the real purpose of the Reserve Officers' Training Corps and the Citizens' Military Training Camps? According to the National Defense Act the Reserve Officers' Training Corps has been created "for the purpose of providing a reserve of officers available for military service when needed." The President is authorized to establish and maintain Reserve Officers' Training Corps in civil educational institutions. The Secretary of War is authorized to maintain "schools or camps for the military instruction and training, with a view to their appointment as reserve officers." It is clear that the purpose of the R. O. T. C. and the C. M. T. C. is to provide a supply of reserve officers. The R. O. T. C. endeavors to carry out this purpose by working in colleges and high schools. Even in the face of our heavy military expenditures, these units are still being established in high schools.

It is true that they cannot be introduced into high schools without the consent of the local school authorities, but many local school boards are influenced by the belief that military drill will produce desirable educational effects. The actual drilling is somewhat of a grind to the students, but the military officials win the students by appealing to the financial motive through the giving of free uniforms and a subsistence allowance to advanced students in colleges, by providing extensive summer cruises for the Naval R. O. T. C., by organizing, equipping and training a band, by the putting on of great reviews and sham battles which attract multitudes, and in some cases by making pretty girls honorary officers or cadet "sponsors." More than this, a college with an R. O. T. C. does not have the privilege of appointing the military instructor. They are appointed by the military authorities. The type of instruction which these officers give in the classroom is often in antithesis to that which the other teachers give. Taking all these things into consideration, I cannot help but raise the danger signal.

II. In the second place, let us consider the values which are attributed to

WHEN YOU KNOW

"You cannot hate the man you know."
You'll find this adage true,
A certain sympathy is born
When men draw close to you.

You only hate the thing that's strange,
The man who dwells apart;
But no one *understands* and hates
Another human heart.

For when you know his travail;
Know his secret hopes and fears,
He's just another comrade
To march with you down the years.

—GEORGIA DOUGLAS JOHNSON.

nilitary drill. Three main values are ttributed to it: (1) physical training; 2) training in obedience and respect for aw; (3) and citizenship.

Brethren families occasionally allow heir sons to go to military schools be- ause of the physical training. It is ime for us to be disillusioned upon this oint. Military training is not the best ort of physical training. A committee eport adopted by the Department of Superintendence of the National Educa- ion Association in 1917 asserts that "it s the almost universal testimony of edu- ators and physical training instructors hat military training and military drill, n the sense of training with a musket nd other military accouterment, does ot give school pupils the best possible physical development." The report of the National Education Association Commission on the Reorganization of Secondary Education 1917, said: "The administration of physical education should be lodged in the hands of the educational authorities exclusively. No narrow policy of mere military drill should be substituted for a broad program of fundamental health activities." Let us inform our people upon this point. Parents should never again blindly send their sons to military schools for the sake of physical training.

Another argument which is given in favor of military training is that it develops obedience and respect for law. It produces obedience to military commands under military conditions, but not obedience to law under civil conditions. Trained soldiers when not under military command fall into lawlessness just like other citizens. Obedience under military regulation has little effect upon obedience in civil life. The situations are so different. In civil life we act upon our own initiative. We act without being told what to do. Civil obedience depends upon our knowledge of the law and our feeling for common welfare. We share responsibility for the quality of the laws and the way in which they are administered. In military life the soldier does what he is told to do. He has no responsibility for the goodness or badness of army regulations. "His not to reason why." Military discipline develops no moral standards and inner urges for righteousness. It is easy then to see why following the great war that innumerable illegal acts were committed by our own soldiers. Major General David S. Shanks in the *New York Times* January 6, 1919, said: "With considerable reluctance, I desire to invite public attention to what is, to me at least, a distressing and worrisome fact, viz., the deterioration and general let-down in discipline on the part of our officers and men returning from abroad. This is a sad fact, and the evidence of it can be readily obtained by anyone who has opportunity to gain firsthand information." Let us also disillusion our people upon this point. Never again should young men be sent to the army for the sake of developing obedience.

The claim is also made that it develops good citizenship. That depends upon your definition of citizenship. It will develop citizens with a nationalistic philosophy of government. But we are interested in creating citizens who are internationally minded. Let us also disillusion our people upon this point. Never again should our young people be sent to military schools for the sake of developing good citizenship.

III. In the third place, what can we do about it? It is encouraging to know that the sentiment is growing against military training in civil educational institutions. Are we helping to create this sentiment. Pastors, high school teachers, and leaders in other fields of human welfare have the opportunity to teach the truth about militarism. We should oppose all inroads of the R. O. T. C. in high schools and colleges. Let us disillusion parents who send their sons to the Citizens' Military Training Camps for their expected physical and moral values by informing them that physical development, obedience to law and good citizenship can be obtained better in other ways and that a military education does not produce that type of international-mindedness which is in accordance with our highest ideals. Let us express our views to the press which will pass it on to others. May we realize that the best form of security is the recognition of the brotherhood of man and the practice of the Golden Rule. The War Department is an educator but its education is not what we endorse. We, too, must be educators, but according to the ethics of Jesus Christ and his way of life. Let us lift high the Christ in all of the relationships of life. This is our task.

In *The Gospel Messenger.*

Elgin, Ill.

THE CULTURAL CONFLICT IN CHINA

By Hu Shih

Dr. Hu Shih, one of the leaders of the progressive forces in China, is particularly concerned with the struggle against illiteracy, and is one of the developers of the simplified alphabet of one thousand characters. His address before the American Association of University Women in Shanghai in January last attracted considerable attention. While Western peoples are prone to be self-satisfied, it is interesting to find an Easterner who sees spiritual value in the civilization of the West. This summary of Dr. Hu's address is re-printed from "The Peiping Daily Leader."

THE problem of China today is at bottom a problem of cultural conflict. The older order is shown to be inadequate in meeting the needs of a new situation brought about by the contact with the peoples and civilization of the West. The traditional values no longer satisfy the longing of the nation. And yet there is always a hesitancy in freely acknowledging the defeat of the old civilization and whole-heartedly accepting the new. This hesitancy leads to perplexity and confusion and inaction. The practical loss and waste of time and energy caused by this situation of hesitancy and perplexity have been inestimable. It is no exaggeration to say that practically all China's ills and troubles can be attributed to her failure to get herself out of this unfortunate and awkward attitude of hesitancy and bewilderment in facing the problem of cultural conflict.

It is not difficult to explain this hesitation. It is the natural product of the pride and prejudice of a great nation with a glorious past. But it goes deeper than that. My friend Ch'ang Nai-teh has recently suggested a very interesting explanation. He pointed out that in the past contact with foreign nations, China never met any race that combined superior military strength with advanced civilization. So she was sometimes conquered by the war-like barbarians who had no civilization; and sometimes she voluntarily sought to be conquered, as by the religion of India which never sent a single soldier across the border. When she succumbed to the superior military strength of the barbarian races, she was always confident of finally absorbing and assimilating the conquerors by the superior power of her ancient civilization. And when she chose to be converted to Buddhism, she had no apprehension of a military and political conquest. But,

Ch'ang Nai-teh points out, a new situation has arisen in China's present contact with the Western world. Here for the first time China is facing a great civilization backed by immense political and military strength unprecedented in human history. In the popular mind, it is very difficult to differentiate the Western civilization from the imperialistic military strength behind it. To acknowledge the superiority of this civilization is often regarded as tantamount to a submission to its imperialistic aggression. It is this psychological background, concludes Ch'ang Nai-teh, which accounts for the hesitant attitude on the part of many Chinese toward the problem of cultural conflict.

TWO CIVILIZATIONS CONTRASTED

From this psychological hesitancy and perplexity, there have arisen numerous forms of reactionary and apologetic theories of civilization. The most frequently propounded theory that, while the Western civilization is materialistic, that of the East is spiritual, is only a myth invented by those who seek to justify their conservatism by some subtle process of rationalization. In a chapter contributed to a symposium under the title "Whither Mankind," I have tried to show that the modern Western civilization which has fast become the world civilization, is highly idealistic and spiritual not only in its scientific spirit, not only in its democratic institutions, but also in its mechanical progress which relieves human suffering and enhances human happiness. On the other hand, the older civilization of the East which resigns itself to the material environment and to the forces of nature without taking effective measures to subjugate them for the benefit of man, must be justly described as materialistic in the worst sense of the term. Whatever the apologists may say in its defence, I certainly cannot see any spirituality in a civilization that uses human beings as beasts of burden and carriage and tolerates the institution of foot-binding for a thousand years without a voice of protest.

Another important theory resulting from the fundamental psychology of hesitation and perplexity is the view that China must not commit the great mistake of wholesale acceptance of the Western civilization, and that she must preserve all that is best in the old civilization, and that she must accept only so much from the West as not to mar and interrupt the continuity of her own fine civilization. This attitude of selective assimilation sounds exceedingly reasonable and has numerous supporters. But a little reflection will show that such a view only serves to disguise the attitude of resistance under a more fine-sounding phraseology. It means muddling through whenever you can muddle through without any change, and making any changes only when such changes are necessary for you to muddle through. The whole theory is one of hesitancy and inaction.

Every civilization by its very nature and extent is conservative. It requires determined effort on the part of thinking leaders to bring about any change at all. If the effort is in the direction of a whole-hearted modernization, the inherent conservative force of a civilization, will inevitably offer its resistance and the result will be a kind of selective assimiliation. But if the advanced leaders should begin with selective assimilation, the natural result would be conservative resistance and no modernization would be possible.

Japan has taught us an instructive lesson. She started out with a determined effort to modernize herself at any cost, and this process was carried into every phase of her national life. In the course of half a century, this determination has made Japan a modern nation. And yet, if we examine into the modern civilization of Japan, we shall find every line of the indigenous culture has gained strength and made tremendous progress under the stimulus of the new culture and the new prosperity which the new civilization of science and industry has made possible. The older arts are revived with a new vigour, and the old civilization of Japan lives again in the new with rejuvenated and enhanced vitality.

And look at what China has achieved in her half-century of vacillation and hesitancy. The old arts are dead and we have not learned to master the new ones. The old social order has become decadent and we are unwilling to build up a new one. During all these years of inaction, the remnants of the old culture, the old paintings, bronze and porcelain, are leaving the country to swell the collections of Europe, America and Japan; and the temples and other architectural monuments of the past are allowed to go to ruin through neglect and lack of necessary funds for repair. Religion and Imperial Power and Peace have produced these arts; but Poverty and Devastation have destroyed them all. For a hundred years we have not seen the rise of a painter, a poet, a thinker or a teacher of the first magnitude. And yet we are still talking of preserving "the national heritage" and "the essence of the national culture"!

Therefore, it seems to me highly imperative that Chinese intellectuals should tear themselves away from the awkward position of hesitancy and perplexity and definitely pledge themselves to the policy of whole-hearted modernization at any risk or cost. The only proper attitude towards the situation of cultural conflict is to face it squarely and deal with it in the clear consciousness that nothing that is of any permanent value in our old culture will ever be lost in our endeavor to build up a new national civilization commensurable with the needs of the nation and of the world.

This is no slavish imitation of the West, but a positive attitude of mind necessary to a positive policy of action. A civilization of a race is only the sum-total achievement in its effort to adapt itself to its environment. If a civilization no longer meets the demands of a situation, if it can no longer save itself from decay and ruin, then it is high time to change it and rebuild it. In the big task of rebuilding a civilization, everything that may be of service, everything that may contribute to its content and form, is welcome, be it of the East or of the West. The master builder is not afraid of destroying an old edifice to the ground, nor does he reject stone because it comes from an outlandish quarry.

FOUR CARDINAL ENEMIES

The real problem in China today is that our old culture is no longer capable of meeting the needs of the nation and solving the tremendously difficult problems of the age. It is no longer capable of dealing with the problems of Poverty, Disease, Ignorance and Corruption—the four cardinal enemies of the nation. The duty of the statesman and the leader of thought is to recognize these enemies of the country and seek to subjugate them. And in their fight against them, they have the perfect right to draw on the past experiences and cultural achievements of the whole world. The newer civilization of the modern world is the magazine house of weapons and ammunition for the warrior to choose and use. It furnishes the stone and brick and the patterns for the Chinese builder to pick and take for his gigantic edifice.

Nine hundred years ago, a Chinese philosopher declared: "I see the whole, and the Six Classics of Confucius are mere commentaries on me!" The new leaders of a new China ought to have the same spirit of confidence in themselves and in the potentialities of their nation and declare to the world: "We are the builders, and the whole world is welcome to furnish us with tools and designs."

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Editors
Wilbur K. Thomas — Paul H. Douglas
Frederick J. Libby — Walter C. Woodward

Contributing Editors
Marjorie Hill Allee — Bertram Pickard
Anna L. Curtis — Alexander C. Purdy
Paul Jones — E. Merrill Root
Thomas R. Kelly — Elbert Russell
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THE CHURCH'S PEACE PROGRAM

Editor MESSENGER OF PEACE:

One hundred fifty thousand churches are being invited by the Federal Council's Commission on International Justice and Goodwill to join in observing Armistice Sunday, November 9. In referring to the responsibility of the churches in the present world situation, the Commission says, "The churches are facing today a unique opportunity and duty. They, more than any other single institution, can educate the millions to understand and appreciate the signs of the times. Faith in a warless world is called for. Courage to work and sacrifice for it must be aroused. Faith and courage, understanding and determination, these are the keys to the new world in which wars shall be no more and the energies of the nations shall be turned to the achievement of justice, righteousness, joy and fullness of life for all. These great educational tasks are peculiarly appropriate for the churches."

In its Armistice literature the Commission takes an inventory of the "Grounds for Thanksgiving" and the "Grounds for Concern" with respect to peace and international goodwill. The Kellogg Pact, the London Naval Conference, the disarmament movement, the "Young Plan" for the economic liquidation of the war, the withdrawal of French troops from German soil, the continued effectiveness of such pacific institutions as the World Court and the League of Nations, and the registering of the Church's influence against war are among the gains for peace for which Christians are urged to give thanks to God.

On the other hand, certain disquieting evidences are seen to indicate that the war mind of the nations is still powerful. All of which means that much still remains to be done in organizing the world for peace.

Looking toward the future, the Commission on International Justice and Goodwill believes that the nations need to disarm their minds, and in this process overcome their suspicions and fears and animosities. It is also felt that nations, in all their policies, such as the making of tariffs and the use of armed forces among so-called backward people, must ever keep in mind the development of the spirit of international justice and goodwill.

The guiding principles in the program to world peace are held to be embodied in the Kellogg Pact. "We must make this Pact effective," it is said, "by applying its ideals and its spirit to every concrete issue." Among specific objectives the following are mentioned: refusal to be stamped into building navies up to the limits permitted by the Naval Treaty; ratification of the Protocols making the United States a member of the World Court; ratification of the Pan-American Arbitration Treaty; adoption by the United States of a standing procedure by which when a war menace arises the United States shall promptly confer with other nations in seeking a peaceful solution; assurance to the nations that the United States will not, by insisting on neutral rights, give "aid and comfort" to a nation that violates its peace pledges in the Pact; complete delegalization of war by making its prohibition a basic principle of accepted international law; insistence on the abolition of compulsory military training in all civilian educational institutions; and continued cooperation with the League of Nations in seeking the limitation and reduction by all nations of all types of armaments—sea, land, and air.

Having outlined the steps immediately ahead if peace is to prevail, the Commission, in its Armistice pamphlet, carries a full page of suggestions for the observance of Armistice Week. These suggestions will be of particular interest to pastors, church school superintendents, leaders of youth and all others who are desirous of making the influence of the Church felt on the side of peace and righteousness. (Single copies 5 cents, $2.50 per hundred; address, Federal Council of the Churches, 105 East 22nd Street, New York, N. Y.)

PLANS FOR DISARMAMENT

Editor MESSENGER OF PEACE:

The question of Danish disarmament is an old one. It dates back to 1870-80, when the conservative government built the fortifications around Copenhagen for money taken against the will of the people and without the sanction of parliament. And since then the defense-question has been cropping up at almost every parliamentary-election in Denmark. During the years the issue has been more and more clarified and it has become one of the dividing lines between the political parties.

The rapidly growing Socialist party has always had disarmament on its program. And the independent liberal party formed in 1905 has also worked for disarmament since it was established. This party has always striven to have our defense apparatus changed from a tool of war into a border—and sea police corps, which only had to tackle the tasks of a neutral country. And at the same time the independent liberal party advocated the abolition of conscription.

During the last generation the view that Denmark must stay absolutely neutral in case of a war in Europe had been so generally accepted by the Danish people that when the World War broke out, the whole nation was united behind the government's declaration of neutrality. And I would like to add here that this understanding and unity contributed greatly to keeping us out of the war.

At the election to parliament in the spring of 1929, which more than any thing else hinged on the question of defense—the Socialist party and the independent liberals jointly polled 100,000 votes more than the two conservative parties,—the right and the left parties. More than 1,400,000 votes were cast.

The two victorious parties then formed the joint Stauning-Munch government, with the Socialist Stauning as Prime Minister, and P. Munch, independent liberal, as foreign secretary.

The disarmament proposal which is identical with the proposal which was passed by the Folketing (the lower house) in 1925, was introduced at one of the early sessions of the new parliament.

This proposal aims to limit and change our army and navy to a guard-corps whose task it will be to police our borders and keep order in our waters, if a war-like situation should arise.

Believing that we can do absolutely nothing as an armed power, and that it is both wise and right for ourselves and the world to recognize this fact, is the basis for the proposal's introduction in parliament. And the guard-corps which it is proposed to build up as a substitute for the old army and navy, will carry out the obligations we possess as a member of the League of Nations and enable us to comply with the still existing Hague regulations.

None of the obligations are of a war-like character, and thus the proposal signifies a decided turning away from war.

The reasons for the introduction of the proposal are not only a realization of the fact that Denmark no longer can be effective in any war, but also the belief that our security as a free and independent State is being safeguarded, when we once and for all declare to the world that we have turned away from the war-system, and that we place our faith and hope in the day when a system has been created in the world in which justice and right and not power shall have the decisive voice.

And it is also our hope that the step, even if it is a small country that is taking it (and who else but a small nation would be able to take it individually?) may have an encouraging influence on others. Somebody has to start taking the first step into the world of reality. Perhaps it will then be easier and more natural for others to follow.

We immediately signed the Kellogg-Pact when it was presented to us. But when one is joining in the condemnation of war as a crime, it is obvious that one makes an attempt to change an organization and abolish an institution, that exists to carry out that crime. It is our hope that this self-same view will gain support and win also in other countries.

Financially, the proposal, when it becomes law, will mean a reduction from 50 million to 17-18 million crowns.

About the outlook for the passing of the proposal in parliament I will add in conclusion:

It will be passed in the lower house, the Folketing. But the upper house, the Landsting, which rests on a different and older group of voters, can stop it. If the Landsting does this, it will certainly involve a struggle with this body. And there is no doubt in my mind that in the long run such a struggle will end in victory, also for the proposal, because it has a solid and substantial majority of the Danish people behind it.—A T. GRONBORG. Translated from the Danish by Peter Guldbrandsen, Berkeley, Calif.

ECONOMIC FACTS FROM JAPAN

Editor MESSENGER OF PEACE:

The first railway in Japan was opened in 1872. By 1887, there was a mileage of 641, and twelve thousand in 1929, with over a billion passengers in that year. The first Japanese-built steamer of 6,000 tons was launched in 1898; yet by 1920, Japan's merchant fleet of three million tons ranked third among the world powers. The value of manufactured products increased from 685 million dollars in 1914 to three and a half billions in 1927. This phenomenal economic progress has been made in the face of formidable obstacles. The country is so mountainous and the weather so adverse that only one-sixth of the land area of Japan is under cultivation. The average farm covers only two and one-half acres, and the crops are constantly imperiled by flood, drought, frost, hail and typhoon. The ratio of population to the amount of arable land is the densest in the world, three times that of Germany or India, and twelve times that of the United States. Moreover, the supply of essential raw materials is dangerously inadequate, as of coal, iron, and oil.

The educational and political advance in Japan has been equally remarkable. The first Department of Education was not established until 1871. Yet Japan is now one of the most literate of nations, with 90 percent of the children of elementary school age regularly enrolled, as compared with 47 percent in 1888. The total enrollment in all schools and colleges is now about 12 millions. In Government, the number of eligible voters has increased from 500,000 in 1890 to 13 millions at present. Sentiment for women suffrage is growing, and predictions are freely made that Japanese women will vote within another decade.

To say that Japan is planning an armed attack upon our shores or commerce is to place her leaders in the category of imbeciles or lunatics. Economic ruin would be the inevitable outcome of such a struggle. Japan's national finances are already in a serious condition. . . . . The Japanese navy is far inferior to our own in fighting strength. The outbreak of war would be followed by the cessation of all trade between the two countries, and serious interference with Japanese commerce with other nations. This would spell catastrophe for Japan. The U. S. is at the same time her best customer and her primary source of imports. In 1928 we bought goods from her to the value of 413 million dollars, practically the equivalent of her sales to all the Orient, and five times her exports to the whole of Europe. During that year Japan imported U. S. products to the value of 313 millions, more than twice as much as from India or China, the next countries. War with America would cause the utter collapse of the silk and cotton industries of Japan. . . . . The colossal burdens of a great war would expose Japan to the peril of social revolution. . . . . Furthermore, there is not the slightest need for war between Japan and the United States.

HUGH BORTON.

KANT ON "ETERNAL PEACE"

Editor MESSENGER OF PEACE:

When Immanuel Kant's essay on "Eternal Peace" was published in 1795, 135 years ago, he had before complained that "our rulers have no money to spend on public education . . . . because all their resources are already placed to the account of the next war," thus writes Will Durant, Ph. D. (The Philosophy of Immanuel Kant). Further: "The nations will not really be civilized until all standing armies are abolished." "Standing armies excite states to outrival one another in the number of their armed men, which has no limit. Through the expense occasioned thereby peace becomes in the long run more oppressive than a short war; and standing armies are thus the cause of aggressive wars undertaken in order to get rid of this burden. For in time of war the army would support itself on the country, by requisitioning, quartering, and pillaging; preferably in the enemy's country, but, if necessary in one's own land; even this would be better than supporting it out of government funds." Much of this militarism, in Kant's judgment, was due to the expansion of Europe into America, Africa, and Asia, with the resultant quarrels of the thieves over their new booty. "If we compare," says Kant, "t barbarian instances of inhospitali . . . . with the inhuman behavior of t civilized, and especially the commerci states of our continent, the injusti practiced by them even in their first co tact with foreign lands and peoples fil us with horror; the mere visiting of suc peoples being regarded by them as equi alent to a conquest. America, the N gro lands, the Spice Islands, the Cape Good Hope, etc., on being discovere were treated as countries that belonge to nobody, for the aboriginal inhabitant were reckoned as nothing. . . . And a this has been done by nations who mak a great ado about their piety, and wh while drinking up iniquity like wate would have themselves regarded as th very elect of the orthodox faith. Bu let us see what this little man of Koenigs berg, seventy-one years young, who ha the audacity to publish this in a coun try (Prussia), which under the father o Frederic the Great had been the first t establish conscription, suggested as remedial condition of Eternal Peace "The civil constitution of every state shall be republican and war shall not be declared except by a plebiscite of all the citizens, for when those who must do the fighting have the right to decide between war and peace, history will no longer be written in blood."

Durant writes further: "The apparent victory of the French Revolution over the armies of reaction in 1795 led Kant to hope that republics would now spring up throughout Europe, and that an international order would arise based upon a democracy without slavery and without exploitation, and pledged to peace. After all the function of government is to help and develop the individual, not to use and abuse him. Every man is to be respected as an absolute end in himself and it is a crime against the dignity that belongs to him as a human being, to use him as a mere means for some external purpose." "In the midst of obscurantism and reaction and the union of all monarchial Europe to crush the Revolution, this little Koenigsberg professor took his stand, despite his 71 years, for the new order, for the establishment of democracy and liberty everywhere. Never had old age so bravely spoken with the voice of youth."

Today, 135 years later, the cry is raised for a United States of Europe, as one of the remedial factors of international strife, but now as then general disarmament is *utopy, fata morgana,* and one nation waits for the other to take the lead, obviously fearing to weaken herself by such a step; whereas, it should be conclusively clear that no nation but a disarmed one is absolutely assured of peace.

L. R. SILBER.

Lansdowne, Pa.

Indiana Yearly Meeting

Standard of Good Fellowship Well Maintained

THE one hundred and tenth annual session of Indiana Friends held at Richmond, September 23-28, was again "a period of inspiration, fellowship and education in the enduring qualities of life" for the many privileged to attend. The Quarterly Meetings were mostly well represented much of the time, excepting Puget Sound on the Pacific Coast, the great distance for travel making attendance from there difficult. The note of hopefulness was ever dominant and a willingness to cooperate was everywhere manifest as, day by day, the varied activities in which this body shares were reviewed through reports and discussions, and plans adopted for further and more aggressive effort during the ensuing year. year.

The wider fellowship was enhanced by visiting Friends from other Yearly Meetings and by correspondence from more than twenty of them. Special comment was made on those recently organized as Syria-Palestine, Germany, Japan, and also from "the mother of all," London Yearly Meeting, whose epistle to all Friends everywhere was a splendid document setting forth the qualities that make for the highest type of Quakerism. "Wherever he is, a Friend must be a center of friendship. Every group of Friends should be itself a center for wider fellowship, for fuller service, for deeper understanding, all based on a common experience of worship." This, again, Indiana Yearly Meeting has endeavored to be, with a goodly measure of success.

AMONG THOSE PRESENT

Those welcomed with credentials from their respective meetings and for whom suitable replies were provided were: Levi T. and Rebecca Pennington of Oregon Yearly Meeting; A. Willard and Christina Jones of Syria-Palestine; J. Gurney Wright, North Carolina; Kenneth L. and Geneva Eichenberger, and Ola S. Oatley of Western, and Moses T. Mendenhall of Iowa. Among those without minutes recognized by the clerk were Charles Swander, Jehu and Elizabeth Reagan, Norval E. Webb, Everett Newlin, John Compton and Ira C. Dawes from Western; Evangeline Reams of Ohio, and Albert and Mary Terrell, O. Herschel Folger, Russell Burkett, from Wilmington Yearly Meeting.

Following the reports of the Friends Service Committee and the Peace Association, illuminating and inspiring addresses were given by Clarence E. Pickett of Philadelphia, and J. Ira Jones, pastor of Central M. E. Church of Richmond, who spoke of stupidities in international relations and urged that the United States join the League of Nations and the World Court, the most effective means thus far for securing the peace of the world. President Dennis of Earlham College warmly commended the suggestion of entrance into the World Court and the atmosphere of the meeting was strongly sympathetic toward this thought.

Most of the evening services were occasions for worship when gospel messages were given by Charles E. Hiatt, Levi T. Pennington, Zeno H. Doan, while the early morning meetings provided opportunity for several visiting Friends. The devotional half hour each morning following the business session was in charge of Howard W. Cope, pastor at Muncie, who spoke on the Quaker Quest for Spiritual Reality; Are We Really Quakers? The Dynamics of Quakerism; and the Supreme Task of Quakerism, which he maintained was sharing Christ with others.

One day was devoted to missions. Reports were given of White's Manual Labor Institute, of the Social Service Committee and an address by Frank J. Long on the Community Church Survey. The American Friends Board of Missions made its first annual report since its reorganization and emphasized the work being done in the Tennessee mountains, in Mexico, Cuba, Jamaica, Palestine and Africa, and Friends were urged to loyally support these important centers of spiritual activity. Ruthanna M. Simms reported for the Committee on Indian Affairs, and A. Willard Jones told of the work at Ram Allah, Palestine. In the evening he gave an illustrated lecture on the pioneer work in Palestine carried on by Friends and urged that the work be maintained until the native leaders are qualified to assume full responsibility. Mid-day missionary conferences were held each day and on Wednesday a Missionary Union luncheon when Christina Jones gave a most interesting talk on their work for girls in Palestine.

THE EXPERIMENT IN PROHIBITION

The session devoted to temperance included the hearing of reports of the Trustees of the Indiana Anti-Saloon League and the Temperance Committee and an able address by Patrick Henry Callahan of Louisville, Kentucky, chairman of the central prohibition committee which includes all prohibition associations. "There is a wet wave on in some parts of the country at this time," he said, "but in the very near future it is going to subside as the steady march of the movement to remove liquor and its evils from the home and from the political ranks of the nations go marching forward." He urged all to keep in touch with the facts of the situation and put this experiment in prohibition across as well as the experiment in government begun in 1776.

At the Memorial Hour loving tribute was paid to Joseph A. Goddard, Emma Cook Hedges, Marianna Thomas Kenworthy, Clinton O. Reynolds and Lloyd G. East, who had gone to their reward during the year, in fitting memorials and brief testimonies from intimate friends. Elvira T. Woodward, Ada Ware Trader and several others were mentioned also in this connection. We were reminded, however, that while God buries his workmen, he continues to carry on his work through others called to fill the broken ranks.

The report of the Evangelistic, Pastoral and Church Extension Work given by the chairman was followed by an address from Ira C. Dawes, pastor of Friends Church at Indianapolis, on the Essential Purpose of Evangelism. Mention was made of the pastors' short course last July and of the concern to win a thousand souls for Christ during the coming year. The first Sunday in November will be recognized in meetings for worship as a day of prayer.

CHRISTIAN EDUCATION URGED

The session most largely attended of all was devoted to education. The President and Faculty of Earlham College were on the platform and reports were given by the Chairman of the Board of Trustees, by President Dennis and by the Treasurer of Earlham College. Of the 444 students, 178 were member of the freshman class, the largest class since 1926. The educational address was given by Marianna Brown of Carmel, a graduate from Earlham in class of 1876, who for several years was instructor at the College in Greek and Latin. She was able to recognize many present among the leaders of college and church activities who at one time received instruction from her. In her inimitable way she reviewed the objectives of the College and stressed the need of wise, sane and intelligent Christian guidance in this era of changing conditions, urging Friends to give both financial and spiritual support to Earlham College. A vocal number by Tom Milligan of the Sophomore Class was also enjoyed. The College band entertained on the lawn with a musical program early in the afternoon.

Religious education in the Bible Schools was considered in the evening and reports read by Secretary Lillian Hayes. Christian flags were awarded to banner schools and a Bible Memory

Contest was conducted, first place being given to Philip Cook of Westland. A pageant, "A Search for God," closed the program for the evening.

YOUTHFUL ORATORS DECLAIM

Friday afternoon the sixth annual Peace contest was conducted by Ora Wright, when two winners from each of the two elimination contests were heard, first place being given to Leroy Ferguson of West Elkton, Ohio, whose theme was Peace Triumphant. An unusual interest had been taken in this work, sixteen having competed with peace orations. Reports were given from the Peace Association of Friends in America and from the Yearly Meeting Peace Committee of work done. Present influences showing the trend of political and economic affairs pointing to possible war and conditions indicating peace in Europe were discussed by Walter C. Woodward, who had just returned from Europe, where he shared with the Sherwood Eddy party many opportunities of seeing and knowing conditions as they actually are at present. In this Peace address he described the great fear hanging over from the results of the last war, and the jealous animosities European countries have for one another. Our entrance into the World Court which offers "peace machinery" rather than "war machinery" as a means of settling disputes among the nations, was strongly urged. Furthermore, he spoke of America's attitude toward the League of Nations, as interpreted in Europe, as a matter of great importance.

A report of the Yearly Meeting Trustees mentioned a splendid gift of money to be known as the Amasa M. and C. Francis Jenkins Endowment Fund, the interest from which is to be accredited to the Women's and Ministers' Loaning Fund and disbursed through the disbursing board as their judgment may direct. The plan is primarily to help women and ministers who have turned over their property to Indiana Yearly Meeting.

Young Friends, about a hundred and fifty of them, shared in their annual banquet, Saturday evening, when short talks were given by Dorothy Rush, Tom Milligan and Helen Hartsuck. At the evening session, following a program of music, the officers for the new year were formally installed by Charles E. Hiatt, Yearly Meeting Superintendent. Reports from the retiring officers were heard with interest.

The report on the findings of the meeting on Ministry and Oversight in their several sittings was considered and adopted which included resolutions to be sent the Governor of Indiana regarding the growing tendency in the State to the violation and the flouting of the law. It stated in part: "We urge unfailing, prompt administration of justice by public officials as necessary and pledge ourselves to greater effort in support of such administration; also to work for more intelligent custody and reformative punishment of criminals. As an immediate step toward carrying out these resolutions we recommend that our Yearly Meeting Committee on Social Service be asked to make a definite study and report to us next year upon (1) the status of enforcement of law in Indiana; (2) our custody of criminals; and (3) relations between the races in our state; also that each organization be asked to make similar study in its community, in cooperation with the Social Service Committee."

The closing day was devoted to worship and gospel ministry. With very favorable weather the attendance at each service was large, many coming long distances for the day's fellowship. Levi T. Pennington gave able, helpful messages in the morning and evening, and Moses T. Mendenhall spoke helpfully in the afternoon. It was a day of opportunity much appreciated by all present. It was a fitting climax to a week of continuous business when rest and fellowship in worship shared by interested Friends make for a deeper, richer goodwill and a new determination to make the most of approaching opportunities that the new year of work may be abundantly fruitful.

SOME PERSONALS

The Yearly Meeting welcomed again most cordially John W. Pickett and his wife of Winchester and stood as a body to greet them, longtime members who have enjoyed many Yearly Meeting sessions. Together for seventy years they have happily shared life and are in that class of elders "worthy of double honor." He carries his ninety-five years quite lightly and maintains a deep interest in the work of the church.

IN THE STORMS OF LIFE

O Thou fair Pilot of the Soul,
Behold us on Life's great sea
As we are sore beset with storms;
The waves rise high,
And our frail bark
Is like to be overwhelmed;
We know not which way to turn,
And are at our wits' end.
In the fourth watch of the night
May we see thee. Come to us,
Thou calm, thou crystal Christ.
May we hear Thee, "'Tis I,
Be not afraid."
Say to the troubled waters,
"Peace, be still," and straightway
There shall be a great calm.
Let Thine hand be on our helm:
So shall we be at our desired haven
And set our feet on the shining strand.
Amen.

GLENN WELMER DOUGLASS.

E. Gurney and Eliza W. Hill returned from their trip to Seattle in time to attend Yearly Meeting. Both are much improved in health and were happy to again greet their longtime Friends and share the activities of another annual gathering.

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For the first time in more than sixty years Charles G. Carpenter, now in his ninety-fifth year, was unable to be present, but a message of love was prepared and sent him, who for many years served the Yearly Meeting as Treasurer and retired but a year ago.

* * * *

George N. and Emma W. Hartley of Fountain City were full time attenders at Yearly Meeting again, he sharing in the discussions and ever ready to state the position of the discipline regarding proper methods of procedure and actions of the Yearly Meeting on former occasions. His good advice that Friends study the discipline and become familiar with its rules and regulations is always timely.

* * * *

Ira C. Johnson of Lynn is now "The Grand Old Man" of Indiana Yearly Meeting, ever ready to speak to business, bring a gospel message and share the wisdom acquired through long experience of expert leadership. After the clerk read the closing minute, he offered the concluding prayer, commending all to him who had guided throughout the sessions and would guide and bless in all the activities of life until we meet again next September, 1931.

* * * *

Many expressed their great pleasure in having Levi T. Pennington, a former member of this Yearly Meeting, who for twenty years has been President of Pacific College at Newberg, Oregon, share so admirably and adequately in the spiritual interests of the meeting. His message on Sunday morning, "Sharing the Joys of Jesus," will long be remembered with heartfelt appreciation.

* * * *

P. H. Callahan, in his address on prohibition, facetiously expressed delight in being invited to speak to a meeting of Quakers because, he said, the greatest advocate in the Roman Catholic Church on prohibition was Father Mathew, who made a tour of America before the civil war and who on every occasion referred to the fact that his crusade against liquor was due to the inspiration of a Quaker minister in the town of Cork, Ireland. Mr. Callahan's deep interest in education was manifested when he gave the honorarium received for his services here to President Dennis to be applied to the scholarship fund of Earlham College for helping worthy students. Come again, Mr. Callahan.

PENDLE HILL SCHOOL OPENS FOR WORK

Although a good deal has been written about the plans and prospects for Pendle Hill, now that Pendle Hill has started with students actually living in the transformed "barn" it is possible to write of real facts.

The students arrived on the 24th and 25th. Their rooms in the new dormitory are small, but most attractive and instead of being numbered with prosaic one, two and three, they are named after Quaker personages or places: Skipton, Haddon, Halhead, Sunbreak, Greenleaf, etc. The guest room in the main building is named Winder, after Edith Winder Littleboy. There is a beautiful picture of Pendle Hill in Lancashire, England, painted by Edward Hodgkin, hanging in the living room. There are two small apartments in the new dormitory in which two married couples are living.

A retreat was planned for Thursday and Friday in order that students and faculty might get to know one another. The students started by telling their pedigree and history and the Faculty continued by telling of what their courses would consist. Perhaps it would be interesting to give a list of the students:

Willard and Christina Jones, who have been teaching in the Friends Boys' School, at Ramallah, Palestine.

Jan MacDonald from Scotland, who has been on the commission to study conditions in the Y. M. C. A. and the Y. W. C. A. in foreign countries.

David and Olive Day of Indiana. David Day is the new Executive Secretary of the Five Years Meeting Board of Young Friends Activities and will carry on the work from Pendle Hill.

R. Z. and Dora Willson.

Yone Imai, a Japanese girl who has been secretary to Kagawa.

Marshall Shepherd, a Negro Minister in a Baptist Church in Philadelphia. He will continue with his own church, living in town and coming out to Pendle Hill every day.

Anne Silver, from Newberg, Oregon, who has been a Y. W. C. A. secretary.

Daniel Houghton, who has been living at Hull House in Chicago.

Winifred Wildman, of Ohio, who was in Marion, North Carolina, last year with the American Friends Service Committee.

Hugh Moore, Friends pastor at Winston-Salem, North Carolina, who also helped at Marion last year.

Richard I. McKinney, a Negro.

Bertha V. Smith, a pastor in New England.

Julian M. Tvedt.

Leonard Allen, who has taught in the University of Cairo in Egypt.

Ruth Biddle, the new Philadelphia Young Friends Secretary. She is living in the school, taking what courses she can and carrying on her work in Philadelphia.

The Faculty outlined their plan of work for the year. As the recent bulletin announces, Dr. H. B. Sharman from the University of Chicago has come to Pendle Hill and will live nearby. He, with Henry T. Hodgkin and Joseph Platt, will be the only ones living in or close by the school. Dr. Sharman will give a course on the Life of Christ.

Henry J. Cadbury, professor of Biblical Literature in Bryn Mawr College, will give for the first half-year, the message of the prophets of Israel. Henry T. Hodgkin's course will include the problems of common life from the religious point of view. Douglas Steere, Professor of Psychology at Haverford, and George Thomas, Professor of Psychology at Swarthmore, will give together a course on the place of religion in modern life. Rufus M. Jones will give a course on the nature of mysticism and its historical development through the history of Christianity. Dr. Ilse Forest, Professor of Education at Bryn Mawr College, will conduct a seminar on Religious Education. Clarence E. Pickett, Executive Secretary of the American Friends Service Committee, will have a seminar on the functioning of individual Quakerism in the Society and in smaller units.

LYNNVILLE ITEMS

The Lynnville, Iowa Friends Church celebrated the tenth anniversary of the laying of the corner stone of the church Sunday, September 28th. The pastor, L. Willard Reynolds, presented Dr. H. Clark Bedford, Vice-President of Penn College who delivered the anniversary sermon, "Why Go to Church" at the 11 o'clock service to a large audience. Dr. Bedford's message was inspirational and thought provoking. He asked, "Why should a man dress up and attend Sunday church services when he can lounge around in comfortable house slippers and smoking jacket in his own home and probably hear a better sermon over the radio?" "If everyone did this would we have churches?"

The day was also observed as the annual Rally Day of the Sunday School. Attractive Promotion Day ceremonies were carried out, inducting pupils and classes into their respective classes and departments.

At the evening meeting at 7:30 o'clock the religious drama, "In His Steps" by Charles M. Sheldon was presented by members of the Gleaners Sunday School Class directed by Mrs. Willard Reynolds.

The Young People's Meeting for C. E. members of churches in this Quarterly Meeting district was held at Sugar Creek Saturday. A number of local young people attended in the afternoon and evening.

Waldo Reese and family of Arnolds Park have moved to Lynnville where they plan to make their home. He was formerly pastor at Lynnville.

The Friends Peace Booth which was sponsored by Iowa Yearly Meeting and Conservative Friends at the Iowa State Fair at Des Moines was awarded 1st (first) honors for Religious Booths.

AUSPICIOUS BEGINNING AT NEBRASKA CENTRAL

The new college year of Nebraska Central College, Central City, Nebraska, opened on September 9, in a very encouraging way. It had been generally expected that the enrollment would be necessarily cut because of the serious crop and financial conditions throughout this section of country. Instead of this everyone was pleasantly surprised to find that a larger number of students had enrolled than at the same time one year ago, many of them at great effort and financial sacrifice.

One of the most encouraging features of the opening of the year is the spirit with which the student body has already entered upon their work and upon the various phases of college life. An unusually earnest and enthusiastic spirit has been shown. This is true in relation to the work of the Y. M. C. A., Y. W. C. A., athletics, glee club, orchestra and other student activities.

The faculty has remained the same as that of last year with three exceptions. The new members of the faculty are: J. Evelynn Mott of Colorado Springs, Colorado, Dean of Women and Professor of Mathematics and of Religious Education; F. Willis King of Wilmington, Ohio, Dean of Men and Professor of the Biological Sciences; and Theodore L. Moore of Central City, Nebraska, Professor of Physics and Chemistry and Director of Men's Athletics. Evelynn Mott and Theodore L. Moore are both Alumni of Nebraska Central College, while F. Willis King is an alumnus of Wilmington College. Miss Mott and Mr. King also hold the degree of Master of Arts from the Wistar Brown Graduate School. These, together with other members of the faculty who have been rendering faithful and efficient service over a period of years, have entered upon the work of this new college year with genuine consecration and enthusiasm.

The work of Nebraska Central College is becoming better known throughout the State and it is generally recognized that the College is rendering a service that is greatly needed in this Yearly Meeting and section of country.

Only through organized effort can the supporters of an alcohol-free civilization give to men in public life that assured support to which they are entitled. Legislators, administrators, judges, police officials and the great body of public servants who are related to the enforcement of prohibition have a positive right to that whole-hearted popular support which is only possible through organization. The foes of prohibition are organized. The friends of prohibition must continue and reinforce their organization. —ERNEST R. CHERRINGTON.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

POOR MEANS TOWARD GOOD END

Editor THE AMERICAN FRIEND:

May I be allowed a few words of protest regarding a statement which appeared in THE AMERICAN FRIEND for September 18, under the heading, "Learning Bible Portions." As a pastor and church worker, I have been engaged for a number of years in endeavoring to help children to appreciate the Bible and to reverence the spirit in which it was written. That spirit, it seems to me, is finely expressed in the Old Testament in Isaiah 55:1, where it is said: "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye buy and eat." The same spirit finds expression in the New Testament in the words of Acts 20:35: "It is better to give than to receive."

How shall we instill this spirit of freely giving without hope or expectation of reward, which is fundamental to the message of the Bible, if we pay our boys and girls so much per passage for learning selections from the Bible? I do not know how others may feel about it, but to see such statements as "1 cent" opposite a verse in II. Timothy, or "5 cents" opposite three verses in John, to speak frankly, shocks me. No doubt the idea of encouraging our boys and girls to learn more from the Bible is an excellent one, but cannot an effective way be devised which will not so obviously depend upon money? I believe that if we, who are older, really caught the spirit of the Bible and found in it a fountain of inspiration and joy, we would not need to be offering our children rewards of one kind or another to induce them to memorize portions of it.

AVERY D. WEAGE.

6109 Woodlawn Avenue,
Chicago, Illinois.

MISSIONARY WORK OF OREGON YEARLY MEETING

Editor THE AMERICAN FRIEND:

Many of our readers, no doubt, are already informed in regard to the action of Oregon Yearly Meeting at its regular sessions last June, whereby, upon the recommendation of the Board of Foreign Missions, Bolivia, South America, was adopted as her field of missionary activities. It has been the earnest desire upon the part of many in this Yearly Meeting that we might have a foreign mission program which will challenge the membership of the Yearly Meeting; and we are very glad to report that there are abundant evidences that we have been led aright. The increasing interest in the field adopted, and the manifest spirit of loyalty to the new program, are a source of great satisfaction to many concerned Friends.

Carroll G. Tamplin, and wife, Doris M. Tamplin, were chosen by the board, and approved by the Yearly Meeting, as our first missionaries from the home land to be sent to that field. Juan Ayllon and wife, native workers, are already busy in LaPaz, and God is blessing their efforts; but the Tamplins, who have given four years to missionary work in Central America, proving themselves capable and faithful, and who have a good working knowledge of the Spanish language, will be our first missionaries to that field from the States. The time for their going has been tentatively set at about the beginning of next year. Between now and the time of their going to the field, we hope to have them visit all of the local meetings in the Yearly Meeting, to become acquainted with its membership, and to arouse interest in the field by giving information concerning the needs. The Ayllons received their training at the Friends Mission in Central America. Juan Ayllon writes, "It will be a blessing for us the day when the Tamplins will come to the field."

F. J. COPE,
President of Board of Missions.

TOURISTS, TAKE NOTICE

Editor THE AMERICAN FRIEND:

Cuba's new Central Highway is nearing completion. This new road will open up to the motor tourist the scenic beauties of Cuba. It will connect all of the six provinces and make it possible for the winter tourist to see the interior of Cuba to a larger extent than ever before. To Friends who may take their automobiles to Havana for the winter, it makes possible a visit to the work among Friends in Oriente province.

The winter climate of the island and the attractions of Havana during the tourist season have been advertised to such an extent that repetition here is useless. Friends who may have visited Havana in the past no doubt have felt that a long, tiresome train trip lay between them and Oriente province, but now the new highway, a most beautiful road, brings one in touch with Friends schools and churches at this end of the island over a route that will be well worth the trip for its comfort and scenic interest if for no other. In August some of the Friends from Holguin made their trip by auto to Havana and are very enthusiastic about it. The final surfacing and the overhead crossings are being rushed that the road may be ready for the thousands of motor tourists who are expected this year to inaugurate Cuba's "pride." Several days of "fiesta" are planned for the opening which will be brought to a climax by a great motorcade over the highway from Pinar del Rio to Santiago de Cuba.

While still in the environs of Havana, Friends motorists may visit Jaruco and the interesting work of the Pain family. Those who prefer leisurely driving might well stop over at Matanzas, Placetas, Santa Clara or Camaguey, thus dividing the trip with a visit to one of Cuba's interesting old cities. Several days of sightseeing and visiting might be spent in Oriente province. The meetings at Puerto Padre, Gibara, and Banes by the seacoast, Chaparra meeting which has just dedicated its new building near one of the largest sugar mills of the island, Holguin with the Central school and Yearly Meetinghouse, would all be greatly encouraged to receive visits from northern Friends.

Friends who wish might extend their journey a little and take the short trip over to Jamaica visiting among Friends there. The Central Highway is certain to bring thousands of motor tourists every year and it is hoped that Friendly drivers will take advantage of this new opportunity to make the acquaintance of the work among Friends in the "Pearl of the Antilles."

ROY C. VOTAW.

Holguin, Cuba.

A CORDIAL INVITATION

Editor THE AMERICAN FRIEND:

May I call the attention of Young Friends to a splendid opportunity in self-expression? Two numbers of *The Quest*, the new international magazine for Young Friends, have now appeared and have been well received. A constant stream of new material will be needed to keep up the magazine and much of this should come from America. I have been asked to head up the enterprise on this side of the Atlantic and I extend a cordial invitation to all who feel the urge to write. There must be many young Quakers who have ideas and the desire to put them into words, without the knowledge of where they can be put to good use. Do not feel backward about sending in manuscripts, for all will receive a sympathetic reading. If Quakerism is to thrive we must develop new and vigorous writers.

Send manuscripts to me at 3107 North Charles Street, Baltimore, Md.

D. ELTON TRUEBLOOD.

QUAKERDOM · AT · LARGE

Twelve graduate students are enrolled at Haverford College, two each from Guilford and Wilmington Colleges and one each from Haverford, Whittier, Penn, Nelson Park and Willamette University. The total college enrollment at the beginning of the semester was 298, with sixty Seniors, seventy-five Juniors, seventy-two Sophomores and seventy-nine Freshmen. This enrollment is one less than for the last academic year.

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William W. Cadbury, University Physician at Lingnan University in Canton, China, has recently been appointed superintendent of the Canton Hospital, an institution founded by a missionary society nearly ninety years ago and its early physicians introduced western medical science to the Chinese. Only recently was it handed over to the Directors of Lingnan University, one of whom is President W. W. Comfort of Haverford College, Pa. Dr. Cadbury was graduated from Haverford College in 1898.

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There is a feeling of exultation on the campus of Earlham College as a result of this year's increased attendance. The Freshman class numbers 178, as compared with 139 for last year, while the total attendance is 444 as compared to an enrollment of 375 for the first semester of 1929-30. Despite the unfavorable economic situation that now obtains, the enrollment is greater than it has been since 1926-27. A similar increase next year will give the college an enrollment of 500 students, which will be approximately its student capacity under the present building and staff equipment.

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Moses T. Mendenhall, Superintendent of Evangelistic Work in Iowa Yearly Meeting, while attending the sessions of Indiana Yearly Meeting, went to Muncie with his good friend Howard W. Cope who for the past year has been pastor of the Goddard Memorial Friends Church at Muncie, having come from Marshalltown, Iowa. He spoke at the Sunday morning meeting for worship there and returned to Richmond, a distance of fifty miles, and gave the message at the two o'clock session of the Yearly Meeting. He urged a careful heed to the things heard to avoid drifting from them. While in Richmond he was a welcome caller at the Central Offices.

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Levi T. Pennington, President of Pacific College, Oregon, and a graduate of Earlham College, addressed the student body of his alma mater last week at chapel while attending the sessions of Indiana Yearly Meeting. In his enthusiastic, vivacious manner he gave the best address yet this semester according to some of his student hearers. His long and sympathetic contact with young people helps him to speak to their peculiar needs most effectively. The years have been kind to him, and a leave of absence after a long period of continuous and strenuous effort as College Administrator will help him to renew and maintain his abounding youthfulness.

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Among American Friends who were in attendance at the International Botanical Congress held at Cambridge, England, in August, the London *Friend* mentions Dr. and Mrs. Pennell of the Philadelphia Academy of Sciences, Prof. Swarbrick of Swarthmore College, and Prof. Fawcett of the Citrus Research Institution, Riverside, California. We rise to mention the presence at Cambridge of two other worthy representatives from "out our way" in the persons of Prof. Millard S. Markle and his wife, Nellie Markle, of Earlham College. Before attending the Botanical Congress they spent several weeks visiting various European countries and attended the Passion play at Oberammergau.

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There was recently held at Murren, Switzerland, a meeting of the Continuation Committee of the World Conference on Faith and Order. Alfred C. Garrett of Philadelphia is a member of the committee and was in attendance. Writing a brief report in the London *Friend*, Arnold S. Rowntree gives a few diverting sidelights. He says it was interesting to see an English woman Friend responding to the presiding Bishop's appeal to play the harmonium, or organ, recalling that at a previous meeting in the same place another English woman Friend, Elizabeth Cadbury, presided at the harmonium. It would have been even more diverting to us to have seen a Philadelphia Friend, Charles Haines, pass the collection plate!

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Albert J. and Gulielma Crosfield of Cambridge, England, honored and active members of London Yearly Meeting, recently observed their golden wedding anniversary. In extending congratulations, the Editor wishes to express a vivid sense of gratitude for a hospitable favor done him ten years ago, when in London, by Albert Crosfield. The writer and Robert E. Pretlow had returned from the Continent on the eve of the session of the Meetings for Sufferings and were unable to find pillows whereon to lay their weary heads. Our Cambridge friend encountered us and generously shared with us his own lodging. It was the kind of favor one does not easily forget. It was doubtless suggestive of the hospitality and kindliness that have long characterized the Crosfield home and which explains in part the many kindly expressions made by friends in connection with their anniversary.

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Toki Tomiyama, wife of Settzo Tomiyama, a Friend and business man of Tokyo, Japan, who was educated in America, and daughter of a prominent physician of a Samurai family in Japan, entered the Friends Girls' School in Tokyo in 1900 and studied at the Women's University, returning to the Girls' School in 1910 as a teacher and interpreter. She came to America two years later for study, spending a year at Westtown School. Returning to Japan in 1916 she rejoined the staff at Friends Girls' School serving as teacher of English and as vice principal until 1926 when she became principal. Last June she started on an eight months' trip for visiting and studying in Europe and America. She hopes to have three months in the United States visiting Friends, educational institutions and graduates of the school who are living abroad. She came by way of China, India, Palestine and expected to be in Philadelphia early in October.

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American Friends, who, in 1920, made a tour of the Friends Reconstruction area of the battlefields in northeastern France, will feel a sense of loss on learning of the death of Geoffrey Franklin of London, which took place on September 11th. Though an active member of the Liberal Jewish Community of his city, he associated himself, as a young man, with the Quaker social and religious settlement at Woodbrooke, where he found spiritual fellowship among kindred spirits. On the outbreak of the world war he offered his services to the Friends War Victims Relief Committee for work in France, where he saw long, arduous and enthusiastic service. He was well fitted, therefore, to act as guide for the American Friends who, in connection with their attendance upon the London Conference, wished to view the work of reconstruction and reconciliation which English and American Friends had been carrying on. Unassuming and unaffected in every way, there was a sincerity and an unfeigned spirit of boyishness in Geoffrey Franklin that endeared him to all. Later, he threw his abounding energies into the formation of the Wayfarers Travel Agency, the purpose of which was

to facilitate visiting abroad for those who wished, not merely to go as sightseers but to get to know people of other lands and thereby to promote understanding, friendship and peace. In the promotion of this enterprise he made at least one or two visits to this country. He was forty years old at the time of his death, which followed an illness of four or five weeks, due to septic poisoning from an unknown cause. Though he never actually became a member of the Society of Friends he was thoroughly Friendly in spirit and both English and American Friends will mourn his passing as the passing of one of their very own.

* * * *

Sir Arthur Stanley Eddington, noted Quaker physicist, visited his old home town of Kendall, England, September 25, where, as a tribute to his high scientific attainments, he was presented with the honorary freedom of the city, with appropriate exercises. In connection with the latter, it was pointed out that it was in Kendall that John Dalton, as first assistant master of the school there, began his scientific thinking, which led to his enunciation of the atomic theory. In speaking of this point, Stanley Eddington said that in the same school he supposed "some microbe left by Dalton had preserved its vigor for ninety years to infect me with Dalton's mania for atomic chasing, a pursuit in which ever since Dalton's day chemists, physicists, mathematicians and astronomers have collaborated, and yet this atom is still as great a puzzle as ever." Referring to Dalton, he said that "in the great furnaces of the stars and in the solitudes of nebulæ, the atom was apt to betray things that it would not disclose in a physical laboratory where a physicist could put it under the third degree."

NEWS OF OUR MEETINGS

On September 28, Argonia, Kansas, Friends observed Promotion Day. The church was beautifully decorated with flowers and fall grasses. The morning program was given by the children, who did splendidly. Dinner was served at noon in the church basement, in honor of the new pastors, Lance B. and Effie Brady. In the afternoon the ladies of the church gave a miscellaneous program. Among other things Bertha Sumpter gave a short history of Friends and the Argonia Meeting in particular. At night Frank Davies, Assistant Superintendent of Kansas Yearly Meeting of Friends, gave a talk to the Christian Endeavorers, and preached to an appreciative audience following the C. E., using as his subject, "The Inescapable Christ."

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A Minute from Nebraska Yearly Meeting of Friends advised the meeting at Plainview, Nebraska, that favorable action had been taken in recording J. Francis Lowe as a minister of the gospel and accordingly he was so recorded by Plainview Monthly Meeting, July 21, 1930, of which J. A. McCardell is clerk.

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Winchester, Indiana, Meeting has been fortunate in the last few weeks in having first, David W. Day give a soul-stirring address to representative Friends from Jericho, White River and Lynn, on "Toxic Poisons of the Soul," as self-satisfaction, indifference, selfishness and pre-occupation. The pastor, Fred E. Carter, gave a splendid message on "Perilous Times" and our duties toward these world problems. Frank Cornell of Penny Farms, Florida, a former pastor for fifteen years, spoke to a crowded house on the evening of September 22 at a union service of Winchester's five churches, on the subject of Diligence. It was a most interesting and highly appreciated sermon given in his characteristic manner. Winifred H. Milligan of Whittier, California, and formerly a member here, and supervisor of the infant department for many years, was also present and a reception was tendered her and Frank and Mary Cornell the following Tuesday evening when the address of welcome was given by Uncle John W. Pickett in his ninety-sixth year, and to which the guests replied in a happy vein. A poem on "Indiana," written for the occasion and read by Mrs. Luther Mills, was quite unusual and very pleasing.

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Kokomo Quarterly Meeting was held at New Salem Meetinghouse near Thorntown, Indiana, September 19-21. At the meeting on Ministry and Oversight, Ola S. Oatley sang "Somebody Cares" and also emphasized the real need of Christian experience to be successful in the work of the Lord. Others who spoke were A. Ward Applegate, Kenneth Eichenberger and Arthur Haworth. Reports showing the condition of the several meetings were encouraging. Arthur Haworth gave a good report of the Yearly Meeting on Ministry and Oversight. Rolla Freeman discussed whether or not the church had been lax in keeping up its membership and how solicitations should be made. Saturday morning Frank Stafford spoke on Walking with God. There was a good representation of delegates from the seven Monthly Meetings. Following dinner and the social hour, at the business session, Lilith Farlow gave an interesting report of Western Yearly Meeting. Minutes were endorsed for Kenneth Eichenberger and Ola S. Oatley to attend the sessions of Indiana Yearly Meeting.

* * * *

Children's Evangelistic services are being conducted in a tent next to First Friends Church, Los Angeles, Calif., under the auspices of the church, but under the active charge of Rev. Frank A. Miller, an undenominational evangelist who is said to be very successful with children. . . . The C. E. meeting of September 28 was made interesting by Miss Terrell and Miss Henshaw, two Quaker girls from Oregon and Idaho, who are attending the Bible Institute in preparation for work in the foreign missionary field.

WILMINGTON ACTIVITIES

September is the month for making plans and organizations. All the standing committees met at the same time, September 3, elected officers, and laid plans for the early part of the year's work. The next week a general meeting to which the entire church membership was invited was devoted to discussing plans for the new year.

The pastor, O. Herschel Folger, is inaugurating a number of new customs. The congregation in each Sunday morning service recite in concert a passage of Scripture, announcement of which he had made previously in the weekly church letter. Isaiah 40:31 and I. Timothy 1:15 were the first to be used. Each passage is used two Sundays. Under the auspices of the Women's Missionary Society, he is conducting the mission study course, World-wide Christianity, a course issued by the American Friends Board of Missions, which contains six studies, and is being given at the regular Wednesday

JUDITH LANKESTER

By Marjorie Hill Allee

Another delightful book for young and old by the author of SUSANNA AND TRISTRAM. Judith, a young Virginia girl of fifteen, moves with her family to Eastern Indiana. Pioneer life among the early Quaker families is vividly described, and across this authentic background move many other figures typical of that time and place.

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evening meetings. Opportunity is given at these services for news of the church as a whole or of individuals in the membership. The meetings close with a period based on silence, following the mission study.

Another innovation is the roll call of a part of the church membership at each monthly meeting, beginning in October. At that meeting all members whose names begin with A or B are especially urged to be present and respond with a word of testimony, of Scripture or of friendly goodwill. All non-resident members are requested to send a written message to be read at that time. The roll call of the remainder of the membership will continue through eight more monthly meetings.

The Women's Missionary Society met at the home of its new president, Ethel McCoy, for the first meeting of the year. Harriet Hiatt led in the discussion of the first chapter of the study book, "A Cloud of Witnesses." Anna Kelsey told of her association with the Bible Woman in Ram Allah.

The Ladies' Aid opened its new year in an all-day quilting and comfort knotting. As a fitting close to the sumptuous covered dish dinner, Ethel McCoy served ice cream to honor the birthday of her mother, Margaret McCoy, and an appropriate program was rendered in which Elizabeth Holiday and Margaret McCoy recited poems.

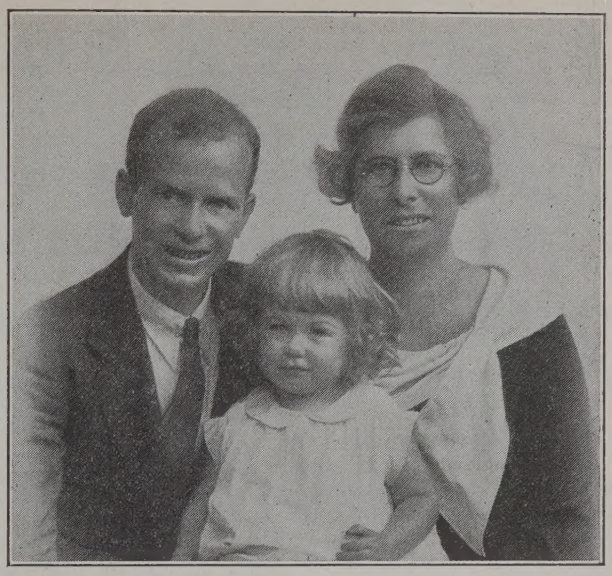
The Whatsoever Circle met at the Country home of its president, Vesta Probasco, in a farewell reception for the vice-president, Rebecca Farquhar McQuiston, who a few days later sailed with her family for their home in Cairo, Egypt.

The Men's League had its first meeting of the year in its annual picnic in the woods with a feast of good food, and athletic feats and ball games.

The Young Friends had a delightful discussion period on the evening of September 14. Plans for the year were thoroughly considered. The president for the new year is Gene Miller. On the same evening in the regular 7:30 evening service, some of the young Friends participated in a "Spiritual High Lights in September" program planned by the pastor to commemorate some of the famous people born in September and famous events in September.

At the close of the service six new members were received in an impressive ceremony conducted by the pastor and the right hand of fellowship extended by the congregation.

Oscar F. Boyd, Dean of the College of Liberal Arts of Wilmington College, recently was granted the Degree of Doctor of Philosophy by Ohio State University. Dr. Boyd has done some remarkable research work in Chemistry.



JAMES, PHYLLIS AND PATIENCE SUTTON

KEEPING UP WITH OUR MISSIONARIES

More than a year ago James and Phyllis Sutton and their little daughter Patience returned to America for furlough. James Sutton had been teaching in the Science Department at the Boys' School in Ram Allah. Phyllis Sutton, who, before her marriage, taught in a mission school in Jerusalem, assisted in the Girls' School.

It looked for a time as though they would have to remain in the States for an indefinite period. The Board had to leave them out of the 1930-31 budget. So urgent was the need on the field for these experienced and skilled workers that a group of Eastern Friends made possible their return in late August to their chosen field of labor.

Margaret R. Parker, who for five years served as a missionary nurse at the Kaimosi hospital in East Africa, plans to sail on the S. S. *Bremen*, October 15, from New York for Southampton. R. Bryan and Edith R. Michener will sail with her. At Southampton they will transship to the S. S. *Woerman* for Mombasa, East Africa. They should reach the field sometime in November.

Recently an Eastern Friend gave a fund to be used in sending a young Friend to Palestine to teach in the Friends Schools at Ram Allah and after the close of the school term to study and travel for the remainder of the year. Ruth Outland of North Carolina, an experienced teacher and an outstanding leader among young Friends, is the first Friend to be sent out. She sailed on September 16, and hopes to arrive at Jaffa about October 10.

All Friends are invited to pray that these Friends may be carried in safety to their appointed field of labor.

Henry D. Cox and family, who withdrew from the Cuba field last summer, are now located at Whittier, California. Their postoffice address is R. R. 1, Box 47B, Whittier, California.

Alice I. Kennedy, who has been in the States for the past six months, plans to return to her work in Jamaica the last of this month.

Friends will be glad to know that Lou S. Roberts was able to visit her husband, C. E. Roberts, in Mexico this summer. She is recovering from a serious operation, but is not yet able for regular work.

Cora Hendrick is back at C. Victoria after a summer spent with her father in Southern California. Louetta Knight, who recently underwent a serious operation at Brownsville, Texas, is back at C. Victoria and is teaching part time.

Alta Hoover, of Jamaica, is spending several weeks with friends and relatives in Iowa. She will return to Jamaica in the fall.

Florence Mae Smith is back at work in Happy Grove School after a summer in New England.

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OUR POLICIES AS SEEN ABROAD

Phillips Bradley, Professor of Government at Amherst College, and well known at the Friends Center in Boston, is now engaged in research in Geneva. Incidentally, he has endeared himself to the Center there, by taking charge of the Sunday school. He has written recently of "the almost complete absence of understanding in America of the feelings aroused over here by our foreign policies. The largest issue is, of course, the matter of debts. The two continents are still wide apart in their understanding of each other on this matter, but it is hard for the average European debtor to understand why we, the richest country in the world—richer than any other two—should need the money. A comparison of the tax rates will show at once what the payments of the debts to us mean to every family in Europe. Nor can the reparations payments be finally settled till we clear up our position on the debts. No one supposes that our great grandchildren can still go on expecting to receive these payments—is it either good business or good morals to go on collecting as long as we can, and give in only when we have to? Would not a generous gesture now mean a real revival of good feeling, as well as the speedier recovery of Europe?

"Then there is the matter of our cooperation with Europe in other matters. Take, for instance, our participation in the World Court. Twice now the other nations have met and tried to reach a solution which would meet our prejudices and fears of entangling alliances, and this time it looks as though 'politics' were going to prevent even the placing of the measure before the Senate till after the next elections to that body—at least, that is what is believed over here. . . . Hardly a friendly or co-operative attitude after the genuine efforts Europe has made to overcome what to the fifty-five other nations of the world seem to be unreasonable fears and prejudices about the World Court.

"Then consider the reaction in Europe to our tariff. The real issue is that we should think in those terms if at all about our international trade. It is simply impossible to lend indefinitely and refuse to be paid in goods, when there is not enough gold in the world to pay for one year's trade, and we have half or more in the United States. Such attitudes are not calculated to increase either respect for our intelligence, or friendship for our ways of doing business.

"I could mention a number of other endless material points on which we are still far from understanding or appreciating the European point of view. But if effective opinion in America could be set right in these three directions during the next two or three years, it would go far in the direction of restoring respect and liking for us. If we cannot, I see little hope for either as the accumulation of distrust and disillusion in the next few years, resulting from continued rebuffs at our hands, grows in the European mind."

MARRIAGES

SCOFIELD-PACKWOOD—At the home of Mr. and Mrs. L. M. Dizney, Central City, Nebraska, August 31, 1930, Ruth Ward Packwood, daughter of Mr. and Mrs. Samuel Packwood of Entiat, Washington, and W. Grant Scofield, son of Mr. and Mrs. George Scofield of Wessington Springs, South Dakota. Both are former students of Nebraska Central College, the bride having graduated with the class of 1926. O. W. Carrell, minister.

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CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitler, Minister, 13924 Manor Ave., Phone 2383, Fairmount.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

MONTCLAIR, NEW JERSEY
Montclair Meeting—First day, 11 a. m., 41 The Crescent, Montclair, N. J. We would be pleased to learn the names of Friends and Friendly people who would be interested in attending this All-Friends Meeting. Write Richard P. Milburn, 822 DeGraw Ave., Newark, N. J.

PASADENA, CALIFORNIA
First Friends Church, Corner Raymond Avenue and Villa Street. Bible School 9:30 a. m.; Worship 11:00 a. m. and 7:30 p. m.; C. E. 6:30 p. m. Prayer Meeting, Wednesday 7:30 p. m. Brotherhood Dinner Programs second Tuesday each month at 6:30 p. m., September to June. Pastor, Edwin McGrew, 505 N. Raymond Avenue, Phone Terrace 6369. A cordial welcome awaits you.

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